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with APPENDIX—1957

Legion of Decency

By
Francis J. Connell, C.SS.R.

(Reprinted by Popular Demand)

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AMERICA'S GREAT TRIBUTE TO MARY

On Nov. 20, 1959 the Catholic Hierarchy of the United States, present in Washington for their annual meeting, will assemble in the National Shrine of the Immaculate Conception to dedicate the newly completed exterior of the upper church. At that time the exterior will be complete except for eleven chapels. The interior, nearly entirely unfinished, will be ready for services. The Shrine is far from complete; but this is a building that, as did the great cathedrals of Europe, comes into being slowly. As of August, 1959, the National Shrine of the Immaculate Conception is already imposing.

THE PRESENT SITUATION AT THE NATIONAL SHRINE

Draw a circle around the Shrine—a very spacious circle. The radius, to be long enough at times, would have to be eight or nine miles. On the perimeter would be Chillum in Maryland, Silver Spring in Maryland, Arlington across the Potomac in Virginia—also the Pentagon and the National Airport in Virginia, the Washington-Baltimore Parkway.

From all these places one can see the Shrine. Within the District from many, many places, even across town, one can see the Shrine. The Dome and the Bell Tower are definitely on the Washington skyline.

Planes approaching Washington from the north pass near the Shrine. So spectacular is the appearance of the Shrine from the air, so curious were travellers to know what the Shrine was, that American Airlines sent a representative to the Shrine to gather information.

If one approaches the Shrine from the West on the new Irving Street, about a mile off, one sees the top of the Bell Tower. After a bit, one sees the Tower and the Dome, then the roof line, then the west wall.

If one approaches from the south, from far down at the end of Fourth Street, one catches a glimpse of the Shrine—the main façade, the Dome, the Tower. As one approaches, the view is lost for about a half-mile. At a high point, at Franklin Street, the view is restored and one sees the Shrine again, large now and each moment growing larger, more noble, more imposing.

There is a native grandeur about the Shrine building—its great Dome thrust against the sky, the delicate loftiness of the Campanile, the towering walls, the massive spread of the building, the broad granite terraces and cascading steps. It is noble in its proportions, lovely in its harmonious wholeness, pleasing in the endless variety of its features. It is a great building. It needs no other defense than its own self. It can have no better explanation than its own self.

The building is yet new, and even incomplete. Eleven chapels have not yet been built. The landscape is all torn up around it. Some of the terraces and stairways are barely completed. There is frantic activity within to make the unfinished interior ready for a Nov. 20 Day of Dedication. But already it rises above the dusty turmoil and anxious activity and proclaims its majestic and ageless character. Here truly is a house of God and a tribute to Mary. It is worthy to stand at the heart of America and to speak for the Catholic heart of America. In time it will be completed and will become even more beautiful. Age will make it known and familiar and beloved.

As time passes the Shrine, built by Americans, will remind Americans of their consecration to Mary. So reminded, Americans will deepen and increase their devotion to Mary. And the meaning of the Shrine will become ever more profoundly true. As decades pass, the Shrine will age gracefully as a building. In time, the architecture will mingle with the symbol. When children and their children and their children's children shall have prayed in the Shrine, then the Shrine will be a repository of memories—memories of ceremonies, of events, of countless visits—it will be history standing out of the past, sheltering the present, awaiting new days. It will be a part of America. It will be, caught up into stone, an expression of the fact that American Catholics love and trust Mary. It will stand older than some of the states in the Union, holding communion both with its own past and also with the people it newly embraces.

THE ARCHITECTURE OF THE NATIONAL SHRINE

All of the carloads of limestone in the Shrine began to move in the mind of a dreamer, a professor, a professor of Church History who had become fourth rector of the Catholic University of America, Bishop Thomas J. Shahan. As early as 1913 he dreamed of a

national Shrine as "A large and beautiful church in honor of Our Blessed Mother, built by nation-wide cooperation at the nation's capital . . . a monument of love and gratitude, a great hymn in stone . . . as perfect as the art of man can make it and as holy as the intentions of its builders could wish it to be."

Having secured the approval of Pope St. Pius X, Bishop Shahan succeeded in having the Catholic hierarchy of America undertake the project of erecting the National Shrine of the Immaculate Conception in honor of the country's chosen Patroness.

In 1915, a model for the proposed National Shrine designed by Burrall Hoffman was exhibited at 53rd Street and Fifth Avenue in New York. A photograph of the model which appeared in the New York *Catholic News* showed the form of a Gothic structure. The twin towers of the main façade did not rise much above the peak of the roof and terminated in flat balconies. At the crossing of the nave and transepts, instead of a flèche, there was a broad, lofty tower which dominated the whole structure. The model was handsome enough, and later, in San Francisco, won an award. In the somewhat blurred image shown by an old newspaper print of a photographed model, the model did not give promise of all the lightness and soaring grace that might be expected of a great Gothic structure.

However, through no definite dissatisfaction with the model, but rather for other reasons,[1] Bishop Shahan decided to turn from Gothic to something else, perhaps to Romanesque. At his suggestion, in 1918 the bishops of the country engaged the talents of the most prominent firm in the country in ecclesiastical architecture: Maginnis and Walsh of Boston (since 1954, Maginnis and Walsh and Kennedy). Mr. Frederick V. Murphy, head of the school of architecture at the Catholic University of America, was made associate architect for the project.

The man who drew the basic plans for the National Shrine as it stands today was Charles Donagh Maginnis. He was a man not infrequently called a genius because of the wonderful harmony of proportions in his buildings, a man of striking appearance, something of an intellectual, with a facile command of sonorous words. He was a member of the American Institute of Architects in 1901,

[1] Cf. Grady, "The National Shrine of the Immaculate Conception," in *The American Ecclesiastical Review*, CXXXVI, 3 (March, 1957), 145-54.

a fellow in 1906, first Vice-President in 1932, President from 1937-1939. The Institute presented him with its highest honor in 1948, the Gold Medal, awarded to only fourteen architects in fifty years. Mr. Maginnis became a Knight of Malta, recipient of the Laetare Medal, of four doctorates (including one from Harvard), honored by many memberships, honors and offices (he was the first president of the Liturgical Arts Society, 1932). A man born in Londonderry, Ireland, he ended his days as an Honorary Corresponding Member of the Royal Institute of British Architects (1939).

The plans for the National Shrine were drawn before 1922. The foundations for the building and most of the crypt area were built by 1931.

In his rather mysterious book about his striking chapel at Ronchamps, Le Corbusier says that when he was engaged to erect the chapel, the first thing that he did was to go to the site of the chapel, to the bare mountainside, to see the former chapel—the ruin four times shattered by war. He saw the plot of ground and the four horizons. He saturated himself in the site, the place, the people, the purpose. In his dedication, he said: "I wished to create a place of silence, of prayer, of peace, of spiritual joy. A sense of sacred animated our effort . . . [to create] a space which cannot be described in words."

Charles Donagh Maginnis stood, not on a lonely mountainside but on a plot of ground in a city, in a city which was a great nation's capital, a city of marble buildings and monuments, a city that was a testament to history and a seed-bed of ideals. When he looked at the four horizons, he saw, not a mountainside, a village, a deep valley. Rather he saw the surf of the Atlantic washing shores he knew, the surf of the Pacific washing far shores, the borders of Canada, the Gulf of Mexico. When he looked at the people for whom he built, he saw not a compact group of villagers, but the lumbermen and coal miners and office workers, the farmers and factory workers, the lawyers and teachers—all the people of a nation. He was not building a chapel to blend into the coast of Carmel by the sea or to stand under the palm trees of Florida. He was not building a parish church for suburb or downtown—for a "poor" parish or a "rich" parish. He was building a church for the poor and the rich, for the east and the west, a church where anyone in the nation could come and find a place marked off by walls for God and for His presence.

The community for which he was to build was a nation, or the Catholics of a nation. They, all together, were to give him the money, the material means with which to build. They, from their far and near homes, would be the worshippers upon whose emotions his building would call. The vastness of his community controlled the way he built. In *The Church Incarnate* Rudolph Schwartz says: "The works of architecture . . . are produced by the community, and, indeed, it is in bringing them forth that the community proves itself to be a unity. Only out of the community can they be understood. To build does not mean to solve mathematical problems nor to create pleasing spaces: it means to place great communal forms before God" (p. 53).

The clearest expression of the theoretical approach which Charles Maginnis made to his task is the National Shrine as it stands. But in some of his writings and essays we have explicit statements about his theories.

Certainly, he did not set out to design simply a large auditorium. In planning a Catholic church there is a "solemn circumstance" which militates against such an approach: the solemn circumstance

> is the principle of the Divine Presence by virtue of which the altar is theologically the Church. The implication of this upon the architecture is profound, involving as it does the emotional comprehension of the mystery. Terms of high dignity are demanded to give the testimony of it. The comfort of the people may make its peculiar and difficult demands but the Worshipped must not be subordinated to the worshipper.[2]

Did he propose a church which was modern and American? In 1922, this question would not have meant precisely what it means now. The new mood in architecture had not fully ripened. But from the actual Shrine building and from later statements we can rather clearly ascertain his attitude.

Will the building be modern? In a very honest and current sense of the word, it will be. It may not be what a "Puritan" might call modern, but it is definitely contemporary. Pertinent to this is the following satement by Mr. Maginnis: "Nevertheless, the Church is an institution that may in complete propriety choose its own accommodation to the time. No interest is conceivably under less compul-

[2] *Charles Donagh Maginnis FAIA 1867-1955: A Selection of his Essays and Addresses*, Selected and edited by Robert P. Walsh AIA and Andrew W. Roberts (New Haven: privately printed, 1956), p. 26.

sion to the hysterical importunity of novel principles. It is bound to come to its rightful authority in American art, but it will be by holding in a spirit of moderation to a sense of its independent mission rather than by a deflecting course which involves the violent disqualification of history."[3]

Mr. Maginnis welcomes in the field of architecture fresh thinking and a fresh spirit but challenges some of the extremes of the new thought and holds fast to some principles which, though old, are "as precious and valid as they ever were." Here are some of his statements.

> America is deserving of an architecture of independence, and we should rejoice that the modern movement furnishes a point of departure. As we cease to indulge the veneration of European souvenirs, let us never forget . . . principles which today are as precious and valid as they ever were.[4]
>
> The philosophy of realism . . . contemplates an architecture of complete independence of the past which, deriving out of properties of modern materials, shall be limited to a stark functional rationality.[5]
>
> I am completely disconcerted when I encounter the aggressive modernist with the conscience of a Puritan or a Trappist monk who refuses to make a sinful compromise with beauty.[6]
>
> The conservative believes vigorously that beauty is the felicitous expression of function and as such clearly presumes the engagement of the imagination.[7]

He further notes that, while nationalism is the great cry of the aggressive modernist, that modernity is monotonously the same in all countries. He further notes that architecture must be able to express man's ideals no less than his realistic habits.

> There is a fresh wind blowing . . . architecture is now a subject for the dinner table. The beneficence of the movement is not to be perceived in the characteristic products of the new design so much as in the general trend towards ways of reticence and simplicity.[8]

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[3] *Ibid.*, p. 27.
[4] *Ibid.*, p. 21.
[5] *Ibid.*, p. 18.
[6] *Ibid.*
[7] *Ibid.*
[8] *Ibid.*

He regards himself as healthily modern and sets as an aim "an architecture of sanity, of distinction, true to its time but with no disloyalty to its national individuality."[9]

He drew plans for a building of sanity, of distinction, true to its time, of reticence and simplicity—a building expressive not only of a function but at the same time of a great ideal, a holy enclosure for the Worshipped, an eloquent symbol for the worshipper, a clean, chaste, enduring expression of lofty aspirations.

In the July, 1922, issue of *The Architectural Record* (pp. 3-15), author Sylvester Baxter reports by word and picture the origins of the design of the Shrine.

A prime consideration in the thinking behind the design was the fact that the Shrine was to be national and to be in the nation's capital. Likewise it was considered very important that it was related to the Catholic University of America.

It was judged that a great dome would indicate the national character of the Shrine. It was acknowledged that there already was a great dome on the skyline of Washington, that of the Capitol, but it was felt that there was room for another dome of great scale which would have an individuality of its own. Particularly, the conjunction of a dome and a campanile would be distinctive. It was proposed that there could be built a grandly proportioned mass surmounted by a dome which would be "as manifestly ecclesiastical in motive as that of the Capitol is secular."

It was judged that a Shrine on the grounds of the Catholic University should represent "the highest historical ideals of Catholic art." It should also be a fitting setting for ceremonies of unusual splendor.

The style of the Shrine is currently described by the architectural firm as "contemporary, but in the spirit of Byzantine and Romanesque." This description is verified by the 1922 article which states: "It is the conviction of the architects that no attempt should be made literally to relate the design of the building to any historical epoch, but that all traditional sources pertinent to the main motive of the scheme should be made to contribute."

In various preliminary sketches shown to illustrate the article, the Campanile, while remaining structurally much the same, is

[9] *Ibid.*, p. 20.

placed in several different relationships to the building. The roof was first designed flat, later peaked. An example of evolutions visible in the preliminary drawings is this: an early sketch shows two domed chapels flanking a rectangular façade. As the façade changed, the chapels disappeared from the ground level but four tall, narrow domes with arcades spring from the roof level around the great Dome. In the final design, and in the actual structure, these domes were diminished to four relatively small solid granite purely ornamental domes. Many such evolutions are evident in the studies. Mr. Baxter says: "The design, as finally achieved, is a product of gradual evolution under long and careful study by the architects."

From 1926 to 1941, chief designer for the firm of Maginnis and Walsh, in 1941 Mr. Eugene F. Kennedy, Jr., F.A.I.A., was made a member of the firm. The title of the firm was changed to include his name in 1954. Although Mr. Maginnis reached his eighty-seventh year and died on February 15, 1955, it was Mr. Kennedy who was the active architect in 1954 when the firm began the gigantic task of transferring the original plans into detailed drawings (which have run into 1,500 sheets) and supervising the transformance of plan into reality. Mr. Kennedy has done his work with great fidelity, creative sensitiveness and professional conscientiousness.

Mr. John McShain of Philadelphia is the general contractor or Builder for the superstructure. The Builder and his Washington team have successfully faced five years of problems colossal in their number, variety, complexity. Many of the problems were unique in character.

Through God's good providence and the very careful supervision of architect and contractor there were no fatal accidents on the job, no really serious accidents.

THE STRUCTURE OF THE NATIONAL SHRINE DESCRIBED

Bright against the sky, before anything else does, the Dome of the Shrine arrests the eye. Atop the Dome there is a slender gilded cross fixed in a stone cupola. The Dome itself rises in four sections: a high stone arcade; two stone areas, each set back from the area below it; and, above these three, a polychrome tile section. Missing any part, the Dome would not achieve its full harmony or beauty.

But the striking parts of the Dome are the cross and the tile section. Depending upon the light, the cross burns and gleams, or is almost lost, or stands cool gold in an empty grey sky. The tile section is surfaced with colored enameled quarry tiles. The smooth tile surface gathers an aureole of light with always a bright sword of light laid flat against the side where the sun is. The colors of the tiles are deep blue, yellow-gold and red. And these colors have their moods: one for the pale morning, one for the embered sunset, one for the rain.

In twelve panels on the tile Dome there are five different symbols of Our Lady repeated two or three times: The Tower of Ivory, the Cedar of Lebanon, the Star of the Sea, A and M intertwined, and the Fleur de Lys. Each symbol has its own way of saying *Mary*. "Tower of Ivory" speaks of strength, purity, transcendent loveliness (cf. *Cant.* 7:4 and 4:4). "Cedar of Lebanon" recalls towering sanctity (cf. *Ezech.* 17:22). "Star of the Sea" translates the Hebrew Miryam (so, Alcuin, Sts. Jerome, Bonaventure, Bernard). A is for Ave and M for Maria. "Fleur de lys," the royal lily, stands for purity and for royalty. But here, it is not one by one that they say *Mary* but rather all at once, clustered in loveliness against the sky.

At the southwest corner of the Shrine the Knights' Tower or Campanile soars almost a hundred feet above the Dome. It is a marvellous complement to the main building: its great height lending a vertical accent to the whole composite; its slenderness playing foil to the massiveness of the building; the delicate filigree of its galleries poised against the great stone walls. Above the stonework of the Tower, there is a slender thirty-seven foot pyramid surfaced with colored tile. The tile is solid blue, relieved by two bands of yellow-gold. Above the pyramid, a thin twenty-foot gold cross reaches the highest point at the Shrine.

Most of the top or roof areas of the Shrine are covered with mission tile or Spanish tile of a mottled red, rose, and rust color. The peak of the main roof is one hundred twenty feet above the ground. Besides its practical, protective function the mission tile also fulfills a definite architectural purpose. It adds color to the vast grey-white building, and it clearly defines the various planes or elevations of the building. Because it appears on sloped or curved surfaces, the tile and its color can readily be seen. Combined with other architectural elements this tile sharply marks off the round

apse from the gabled apse, sets off the transepts, the narthex entrances, the clerestory areas and the exterior wall buttresses.

South of the Shrine, from Michigan Avenue a circular road enclosing a landscaped plot of ground curves up to the steps of the Shrine and back again to Michigan. From Michigan the Tower can be seen full length; the Dome is partially obscured by the gable of the south wall. Within the south wall is the main entrance to the Shrine.

Overall, the two compelling features of the south end are the enormous granite terrace with its stairway and the great Roman arch framing the entry. The granite stairway is very broad and leads through several shallow flights up to the spacious granite terrace. The terrace is a very wide promenade which extends all the way across the south end of the building, around the east side to the narthex entrance, and down the whole west side as far as the west transept. The granite walls supporting this terrace and the very expansiveness of the walkways are imposing. From this terrace many beautiful vistas of the building can be seen.

The triple doorway of the main entrance appears within a great arch ninety-six feet high, thirty-four feet wide and twenty-two feet deep. The doors and stonework thirty feet high are barely recessed from the face of the arch. Above thirty feet, under the arch, the wall is recessed a full twenty-two feet. This deeply recessed wall supports a rose window thirty-four feet in diameter.

Directly above the main door, commemorating the central moment in the life of the Blessed Virgin and in the history of the world, is an exquisitely carved stone relief scene of the Annunciation (by John Angel). On the balcony formed by the top of the stonework is a statue of Mary Immaculate Accompanied by Worshipping Angels (by Ivan Mestrovic). The inscription beneath this statue reads: "Thou art the Glory of Jerusalem. Thou art the Joy of Israel. Thou art the Honor of Our People" (*Judith* 15:10). Left of the center door are four panels showing women of the Old Testament who prefigured Our Lady: Sara, Miriam, Ruth, Judith. Right of the center door are four panels showing women mentioned in the gospels: Elizabeth, Anna, Mary and Martha, the Samaritan Woman. The eight panels are by Lee Lawrie.

At either side of the great arch are twin buttresses, each of which exhibits thirteen bas-relief figures representing Sts. Peter and Paul,

the other apostles and patriarchs and prophets of the Old Testament. The bas-reliefs are by Joseph Fleri. Above the arch, the south wall rises to a peaked gable. High on the wall is symbolic representation of America's dedication to Mary: two American eagles flanking two symbols of Our Lady. Above the peak stands a ten-foot nine-ton granite cross, blank except for a circle at the crux, flanked with palm branches. In addition, there are sixteen other inscriptions and five symbols on the south wall.

The general impression of the east wall is that it forms the side of an enormously long building. But it is far from being simply a long, blank wall. Variety occurs in a half dozen roof levels and in the protrusion—in the order of prominence—of the transept and east porch, of the rounded and domed sacristy, of the east apse, of the narthex entrance. Interest is created by the three great clerestory windows, and many other windows. Interest is heightened by the sculptural details consisting of fourteen inscriptions, twenty-one carved figures or groups of figures, and five mosaics. There is an almost endless variety of lines: straight lines, curved lines, planes, and angles—almost endless combinations and relationships. The architectural integrity of the building proves itself in the way in which so many, so varied, so individually beautiful elements blend so easily, so smoothly, so pleasingly together. These elements blend together so well, not only because they were designed to do so, but also because each one is designed exactly right in itself.

The theme of the ornament of the east wall is *Faith.* Beginning with Paul's definition "Faith is the substance of things hoped for" (*Heb.* 11:1), fourteen texts explain faith. A mosaic on the east porch shows Christ as teacher. Sculptured figures and groups show doctors and teachers of the faith. High on the nave wall are heroic relief figures (by Thomas Lo Medico) of Saints Ignatius of Antioch, Justin Martyr, Jerome, Augustine, John Chrysostom, and Leo the Great. On the east porch appear bas-reliefs (by Adolph Block) of Saints Ambrose, Cyril of Alexandria, Irenaeus, Basil the Great, and high-reliefs (by George Snowden) of Saints Charles Borromeo, Robert Bellarmine, Thomas Aquinas, and Pius X. On the apse wall appear high reliefs (by George Snowden) of Saints Alphonsus Ligouri, John Fisher, Peter Canisius, and John Cantius.

The coming of the faith to the United States is shown in three stone relief half moons, lunettes or tympana: a) the Landing of

Christopher Columbus; b) Lord Calvert Founding Maryland; c) The Catholic Bishops of the 1846 Council of Baltimore consecrating the United States to Mary. This theme is further illustrated by four mosaics: a) The First Parish in the United States, St. Augustine, Florida, 1565: b) The First Priest Ordained in the United States, Father Stephen Badin; c) Fr. Junipero Serra; d) Fr. Eusebio Kino, S.J. The five mosaics of the east porch are by John de Rosen.

At the north end of the Shrine there are three apses, each with a double level roof leading up to the main roof. At the extreme north end there is a very symmetrical and beautiful step-up—from apse, to gable, to high gable. Dominating the north wall is Ivan Mestrovic's high relief figure of Mary the Immaculate Queen of the Universe. The sixteen-foot figure of Our Lady shows the virgin serene, majestic, yet warm and benevolent. On the wall below are the figures of four religious leaders: Saints Benedict, Teresa of Avila, Columban, and Brigid of Ireland by George Snowden. On the high gable there is a symbolic representation of the victory of Christ through his redemptive grace. Out of a vase representing the passion flows a vine representing grace. The vine flows over peacocks representing redeemed souls. Atop the north high gable stands a sixteen-foot, twelve-ton cross. The cross, flanked by palm branches, bears the legend IC-XC NIKA, Jesus Christ Conquers.

Preparing an illustration which appeared in the *Catholic Digest*, April 1959, to illustrate an article on "Life in Washington, D. C." by Paul Hume, New York artist Walter Ferro made a long, careful, personal study of the building and chose as his point of perspective a place northeast of the Shrine. He was particularly pleased with the great variety and blending of planes at the northeast corner of the building.

To the west of the Shrine, Harewood Road is depressed considerably below the terrace level of the Shrine and thus the building towers abruptly above steep banks of earth, the walk, and the road. On the granite west terrace, visitors will see splendid views of the Shrine, especially of the Knights' Tower; and they will look down upon Harewood Road as from the deck of a ship.

Architecturally and in ornamental detail the west wall parallels the east wall. The theme of the iconography of the west wall is *Charity*. Fourteen inscriptions make statements about Charity. A

mosaic tympanum shows Christ telling the story of the Good Samaritan; a stone relief tympanum shows Christ healing the paralytic. Illustrating giants of charity, high on the nave wall (by Ulysses Ricci) are heroic figures of Saints John Bosco, Isaac Jogues, Peter Claver, Camillus de Lellis, Vincent de Paul, and Martin of Tours.

On the west porch in bas relief (by Adolph Block) are: Saints Dominic Savio, Rene Goupil, Francis Xavier, and Rose of Lima. In high relief (by George Snowden) are Saints Therese of Lisieux, Elizabeth of Hungary, Frances Cabrini, Francis of Assisi. In the west apse are high relief figures (by Pietro Montana) of Saints Cyril and Methodius, Boniface and Patrick. In stone relief (by John Angel) are scenes showing Leo XIII bringing together capital and labor and Mother Seton teaching at Emmitsburg. On the west porch in mosaic are scenes showing Sisters of Charity on a Civil War Battlefield, a Modern Chaplain on the Battlefield, Father Damien and Brother Dutton, the Little Sisters of the Poor. The five mosaics of the west porch are by Francis Scott Bradford.

Special mention must be made of the planning of the sculptural details and of the sculpture itself.

Very wisely, the episcopal committee directing the construction of the Shrine determined that the choice of texts, and of persons, and of scenes to be presented in the ornamentation of the Shrine should be very carefully and systematically chosen. To attain this end, they set up an Iconography Committee. The original members of this committee were Monsignor Fenton, its chairman, the distinguished Scripture scholars, Fathers Edward P. Arbez, S.S., and Theodore C. Petersen, C.S.P., and the outstanding artist and art scholar, Dr. John De Rosen. Meeting weekly for more than two years, collaborating closely with the architect, consulting other experts, and sifting countless ideas and proposals, this committee gave the Shrine a scheme of ornament worthy of its architecture.

The various artistic elements were divided into themes and systematically and organically related to one another. So it is that on the Shrine there appear not merely a collection of ornaments, but a logical arrangement or scheme of ornaments. The texts and the Saints were carefully and felicitously selected. The Shrine owes a great deal to the wisdom of the bishops in establishing such a committee, and also to the devoted work of the members of the committee itself.

For the planning of the work on the interior of the Shrine, two other members were added to this Iconography Committee. They were the Mariologist, Fr. Eamon Carroll, O.Carm., and the author of the present article. Considerable work has been done in the way of recommendations for the decoration of the interior.

With regard to the quality of the sculpture itself, only the finest professional talents were employed in its execution. Perhaps the world's greatest living sculptor, Ivan Mestrovic, created the figures of Our Lady at the south and north ends of the Shrine. John Angel and Lee Lawrie are especially prominent and recognized talents. John de Rosen is one of the few men in modern times ever to receive a direct commission from a Pope. Adolph Block is the present President of the National Sculpture Society of America. Thomas Lo Medico is on the editorial board of the *National Sculpture Review*. George Snowden, Joseph Fleri, Pietro Montana, Francis Scott Bradford, Ulysses Ricci are all men of excellent reputation.

The actual sculptured pieces speak for themselves. Varied in style, they are all modern, simple, powerful—beautifully matched and contrasted, beautifully integrated into the building. One of the sculptors working at the Shrine, having inspected the work of the other sculptors, stated: "In the eighty-three pieces of exterior sculpture and in the ten mosaics, the National Shrine has what constitutes a permanent museum of the best work now being done in America by professional artists."

THE INTERIOR OF THE NATIONAL SHRINE

About the interior of the great upper church, at this time let us say only this: It is very large, very solemn, clearly conducive to worship. Even unfinished and without ornament, it is very beautiful. It has the beauty of its architecture, of its own unique form. The walls are now of buff-colored face brick; the vaults and arches are covered with a blending beige acoustical material. The seven interior domes are plastered white. Of the interior, one very learned visitor said: "It all flows together as if it were some beautiful sound."

By the Day of Dedication there will be present in the interior a marble floor, fixed pews, the main altar without its baldachin. Covering the high curved wall of the north apse there will be a huge

mosaic representing Christ in Majesty. Two windows which appear within the field of the mosaic will be the only two (of a total of two hundred sixteen windows) furnished with stained glass.

Lighting fixtures and an intricate public address system will have been installed. Within the following year the Baldachin will be erected and the five chapels of the north apse will be finished.

* * * * *

To honor Mary, to ask her care, the Catholic bishops have built the largest Catholic Church in the United States. They raised up the church through the offerings of the Catholic people for all of the Catholic people of the United States.

After forty years of effort, though incomplete, the great upper church of the National Shrine of the Immaculate Conception is now a reality. November twentieth its doors will swing open. And history will walk in.

THOMAS J. GRADY

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THE CATHOLIC AND THE MORAL RE-ARMAMENT MOVEMENT

The keynote of the summit strategy conference of the Moral Re-Armament Movement held at Mackinac Island, Michigan, this past summer is a statement by Adm. William H. Standley (ret.), former chief of U. S. Naval Operations: "The choice facing America today is Moral Re-Armament or Communism." In an article that received wide newspaper coverage at the beginning of the conference (the conference began on May 29, and continued through the summer), Dr. Frank Buchman, founder of MRA, claimed that his movement had an active influence on very critical events of recent world history. He enumerated the reconciliation of post-war Germany and France; the establishment of new relations between Japan, Indonesia and Viet Nam, and between Japan and both the Philippines and Free China. He likewise alleged positive influence in the solution of the Lebanon crisis, the settlement of the Cyprus problem, and the new unity being brought to birth in Asia and Africa. His claims were supported by Rajmohan Gandhi, grandson of Mahatma Gandhi, in a news release from Mackinac Island (June 6th) who quoted a speech delivered at the conference by M. Gabriel Marcel, the French Catholic philosopher: "MRA is a road which leads to the creation of a genuinely free and humane world. This world does not exist yet. In this void communism takes root. Communism will only lose its hold when we aim at something higher. MRA and only MRA shows us the way." Having just returned from Japan, Mr. Gandhi also stated that the Communist time-table in Asia had been set back years because of the inspired action of MRA-trained Japanese statesmen.

These various allegations, as well as the very title of the movement, have made it a matter of serious concern for Catholics in various parts of the world. It is with a view to properly appraising the Catholic Church's attitude toward MRA that the following considerations are offered to the reader.

On Aug. 8, 1951, and in March, 1955, the Holy Office issued an admonition about Catholic participation in the Moral Re-armament Movement, popularly called MRA. The 1951 document was sent to the bishops throughout the world for their guidance.

The 1955 document, a repetition of the former admonition, was also addressed to the bishops through the pontifical legations. This communication was widely publicized in the Catholic Press. The admonition expressed wonderment that Catholics and especially ecclesiastics were seeking "certain moral and social objectives, however praiseworthy they may be, in the bosom of a movement which possesses neither the heritage of doctrine or of spiritual life, nor the supernatural means of grace, which the Catholic Church has."

These directives were given by the Holy Office: 1. It is not proper that priests, or a fortiori religious women, should take part in meetings of Moral Re-armament; 2. If special circumstances render such participation desirable, let permission be asked in advance of the S.C. of the Holy Office; it will be granted only to learned and experienced priests; 3. Finally, it is not proper for the faithful to accept any office of responsibility in MRA, and much less to take part in the so-called "policy teams" (*Canon Law Digest,* Bouscaren-O'Connor, IV, 384).

HISTORY OF MRA

The founder of MRA is Dr. Frank N. D. Buchman, an American, born June 4, 1878. He graduated from Allentown, Pa., High School and Muhlenberg College, and went to the Lutheran theological seminary in Mt. Airy, Philadelphia. In his early years as a minister, he became known as a man of prestige from the manner in which he sought to bring about a revival of Christianity. The movement that he initiated, first known as Buchmanism, was launched in 1909 at Princeton, N. J. After Buchman transferred his activities to Oxford, England, his followers acquired the name: "The Oxford Group" in 1927. In 1938, when nations were preparing for the defense of their freedoms and were occupied with re-armament, Buchman gave the title of Moral Re-armament to the aims of the Oxford Group. Under this new title, he appealed for a world-wide mobilization of the moral and spiritual forces of the world under chosen and trained leadership. The movement seeks especially leaders from every profession and rank for the purpose of training them to become an ideological force for the betterment of the world. It has been a preoccupation of MRA to be present when important events are taking place, e.g., League of Nations

Assemblies, the conventions of Democratic and Republican Parties, the founding of the United Nations, Big Four Meetings.

Since MRA maintains that it is not an organization but an organism, people are not officially enrolled into membership. Its full-time workers have been estimated at 1500, but added to these is a large body of apostles and supporters who work for MRA without disrupting the normal course of their daily work in life.

There are two main training centers for MRA, one at Caux in Switzerland, the other on Mackinac Island (in the diocese of Marquette, Michigan). World Assemblies are held in these places at appointed times during the year, and training courses are conducted throughout the year for selected leaders. MRA's chief publicist and Buchman's public relations man is Peter Howard (*The World Rebuilt,* London, 1951).

MRA AS AN "IDEOLOGY"

The leaders of MRA do not undertake to define it except to say that it is a force for moral action whose aim is to make a new world of harmony by the moral change of people. It aspires to reform the world through the propagation of what are called the four absolutes: absolute honesty, absolute purity, absolute unselfishness, and absolute love. For the achievement of their goal MRA followers lean heavily on what they consider the "ever present guidance" of the Holy Spirit, and on "team sharing"—a kind of public confession of religious experiences and past sins. The main assertions of MRA are the following:

(1) MRA is not a religion, it is a superior "ideology," and an ideology is composed of three elements: a philosophy, a passion, and a plan. (Like so much of MRA literature, this phrase has the annoying indefiniteness of a slogan.) This "ideology" imparts "a quality of life," heightening the spiritual awareness of the devotees of any church or mosque or temple. Every effort is made to manifest extreme deference toward the traditions of each religious group participating; indeed, the claim is earnestly repeated that MRA will make its followers better Catholics; better Presbyterians; better Baptists; better Moslems, Buddhists, or Animists. People can share in all the activities of the training centers without needing to explain their religious beliefs, nor do they need to worry how to reconcile their religious beliefs with MRA.

(2) MRA is not a new organization which prescribes allegiance to a system of truths or precepts, but avowedly is only a means of deepening the truths which every man must hold. It is neither a church nor a sect. There are no dogmas to profess, no rites to practice. MRA exists only to change the lives of men, to make zealous reformers out of sinners who still remain members of their individual churches—"You don't join anything, you don't pay anything, you just begin living the MRA standards."

(3) "MRA is a spiritual discipline which consists of 'Quiet Time' (meditation), committing the 'Guidance' (of the Holy Spirit) believed to be received, to paper, and 'Sharing' the results with others."

(4) Sin is recognized as the fundamental problem, and Jesus Christ as the solution. Emphasis is placed on morals plus the saving power of Jesus Christ, and on faith in the Holy Spirit who will give the guided answer and will tell every person what to do as a direct call from God.

MRA AS A RELIGION

Despite the claims of MRA, we must maintain that it is a religious movement. No other conceivable term would fit a system that aims to effect spiritual conversion by personal dedication to a moral ideal under the guidance of the Holy Spirit. The allegation of MRA that it is not a sect or a religious denomination does not alter the fact that it acknowledges God as the source of moral life, proclaims absolute dependence on God, and the need of prayer. Most assuredly, that phase of MRA in which we find reference to faith, revelation, the Holy Spirit, and prayer represents a religious current, or words have lost all meaning. (Cf. *Pastoral Instruction on Faith With a Directive on Catholic Participation in Moral Re-Armament*, by Most Rev. Thomas L. Noa, D.D., Bishop of Marquette, Aug. 15, 1958.)

The fact that MRA teaches no doctrine about the nature of God, or God's action in man, does not prevent it from being a religious movement. As a school of action, it must necessarily be a school of doctrine in deed and application. Certainly, it would be difficult to maintain that MRA is non-religious, or that it is a movement merely of the natural order directed to a natural end. The religious and biblical terms used contradict this position.

ERRORS OF MRA ABOUT RELIGION

It seems quite clear that MRA cultivates an atmosphere for that kind of indifferentism which asserts that a person must adopt some religion, whether private or organized in form, but it matters little which one. It also seems that MRA is open to the allegation that it supports syncretism. This error consists in uniting conflicting religious beliefs so as to reduce them to a common denominator acceptable to all.

By urging men to aspire to a level above things that divide, to leave the ground of dogma and to come to an agreement about a common way of moral life, Moral Re-armament, perhaps unintentionally, assumes an aspect of superiority and leads to a vague, formless, new religion—a super-religion. All churches seek to promote a moral and spiritual awakening among men, and by that token they would take on the aspect of a subsidiary part of the organism called MRA.

It is said that no one in the movement can claim authority, yet the idea of MRA is spread by very material and corporeal men and institutions. At assemblies and training centers everything seems to happen spontaneously, yet every detail is regulated and standardized for the purpose of a tireless inculcation of the same idea. Surely, all who attend training courses must fall under the spiritual guidance of some one or some group in authority.

ACTIVITIES IN THE UNITED STATES

Some Europeans understand that the Moral Re-armament Movement is flourishing in this country. The truth is that the problem of MRA is more acute in Europe where the movement has found a wider response than in our country. It has been pointed out more than a few times that one of the peculiar phenomena of MRA is its lack of any permanent success in the United States. The following list, certainly not very impressive, will indicate some of the publicized activities of the movement in our country:

(1) MRA had a meeting at Constitution Hall in Washington on June 4, 1939, where publicly-read messages from President Roosevelt and many other public figures agreed on the importance of the moral factor in human living. In July, 1939, 30,000 gathered at the Hollywood Bowl to hear Buchman proclaim the principles and merits of MRA.

(2) During the Second World War the movement spread in America. In 1942, Buchman organized the center on Mackinac Island, which attracted large numbers of people from all over the world during the war years. During those years Harry S. Truman was an enthusiastic partisan of Dr. Buchman.

(3) In 1949 Dr. John Steelman was quoted in the House of Representatives as having endorsed MRA as "the most effective single force for industrial conciliation in this country." (This quote is from a speech of the Hon. Pierce H. Preston, D., Ga., reporting for the Committee who traveled by military plane at public expense to attend MRA's World Assembly at Caux on June 4, 1959.)

(4) Walter Reuther pointed out that a resolution opposing MRA was not put to a formal vote at the 1951 CIO convention only for fear that such action might be misinterpreted as an expression of anti-religious feeling.

(5) Former Secretary of Air, Harold E. Talbott, authorized a tab for $135,000 for government transport of the 192 person cast of the play, "The Vanishing Island," to carry the MRA message of Absolute Honesty through Africa and Asia (*Time*, July 18, 1955).

(6) According to a 1955 "Report on Moral Re-armament" (ed. R. C. Mowat, London), executive heads of twelve of America's national trade unions sent a message of gratitude to Dr. Buchman, stating: "Through the years the force you have trained has been strengthening union loyalty and leadership and uniting people above party, race, class, point of view and personal advantage. MRA is calling us and every nation to our true heritage under God."

(7) On May 29, 1959, a two-hour film and live TV program, with newsman John Tillman as host, presented the world TV premiere of the 90-minute MRA film, "Freedom," over WPIX-TV in New York. "Freedom" was filmed and produced in Africa with a cast of over 10,000 Africans. Written and acted by Africans, it demonstrates how a young nation, threatened with destruction through division and Communism in its own ranks, found the secret of unity through the application of MRA principles.

CHURCH AUTHORITIES ON CATHOLIC PARTICIPATION

In the earlier years of the movement when it was called the Oxford Group, bishops in Germany and Ireland banned all manner

of Catholic participation in it because it was considered an heretical sect (Strasbourg, 1934; Galway, 1936).

In later years when the movement was called Moral Re-Armament, bishops in many countries warned Catholics and forbade them to participate in the movement. In 1938 Card. Arthur Hinsley of Westminster, England, stated: "The movement is so tainted with indifferentism that no Catholic may take part therein or formally cooperate therewith." (A warning by the bishop of Lausanne in 1939.) Other cautions were issued by the bishops of England and Wales in 1946 (London, 1948); by Card. Josef Frings, Archbishop of Cologne, in 1950; by Card. Ildefonso Schuster, Archbishop of Milan, in 1952; by Card. Ernest Van Roey, Archbishop of Malines, on behalf of the Belgian hierarchy in 1952; and by the hierarchies of the Philippines and Ceylon in 1958.

On August 15, 1958, Bishop Thomas L. Noa of Marquette, Michigan (U. S.), issued the following directive: "Catholics of the diocese of Marquette and all other Catholics whenever they may be within the limits of the jurisdiction of the diocese of Marquette may not attend the meetings of Moral Re-armament, or participate in or promote its activities."

"THE GENTLEMEN'S AGREEMENT"

"The Gentlemen's Agreement" was an attempted preparation for some Catholic participation in MRA. On October 8, 1955, Bishop Charrière of Lausanne, Geneva, and Fribourg, in whose diocese Caux, the international headquarters of MRA, is situated, invited a number of leading personalities of MRA to a meeting that was also attended by a number of Catholic priests and theologians familiar with the aims and purposes of the movement. In the course of this meeting at Fribourg, eight points were agreed upon as a basis for possible Catholic co-operation. The Bishop made this agreement public in 1956, and declared that after an open and friendly exchange of views at the meeting Mr. Peter Howard and his friends accepted the proposals in the letter and the spirit. Bishop Charrière maintained publicly that he did not speak as the representative of the whole Catholic Church, nor did he desire to prejudice any decisions of the Holy Office; but he had the firm hope that, if the conditions of the agreement were loyally observed, Catholic par-

ticipation in MRA might develop and could prove increasingly fruitful.

The agreement provided, for instance, that MRA, being, as it always professes, non-confessional, would refrain from using a Christian vocabulary, from giving religious instruction or presenting itself as a religious body, and, in short, from entering the territory claimed by the Catholic Church as proper to her mission (*The Tablet,* Nov. 1956, 413).

In 1957 MRA repudiated this informal local agreement. It is reported that the repudiation, by Peter Howard, was conveyed to Bishop Charrière by Dr. Erich Peyer at Caux. It appears to be the result of remonstrations from American Protestants who thought it altogether wrong for MRA to accept conditions, even locally, from the Catholic Church.

It has been claimed since then that no person connected with MRA was in position to make any such agreement on behalf of the movement, that MRA is not an organization but an organism and, as such, it cannot operate by way of human directive. In a word, it is claimed that no such commitment could have been made, and that what had not existed could not have been abrogated.

CONCLUSIONS

The territorial regulations of the bishops in regard to MRA remain in full force and must be faithfully observed by both the clergy and the laity. The directives of the Holy Office remain in force for the entire world; and according to these directives it is not fitting for priests or nuns to participate in the meetings of MRA; it is not fitting that the faithful should accept posts of responsibility in MRA, and especially not fitting that they join the so-called policy teams.

To its credit, MRA has succeeded in uniting many people of diverse countries, religions, and social conditions. It has provided them with a plan of action intended to bring about a moral change in them and, through them, in the rest of the world. However, the mere possession of laudable aims and even some achievement of moral reform would not justify active Catholic participation. Catholics should be taught to spend their efforts and enthusiasm in religious movements under Catholic guidance.

In his Pastoral Instruction of Aug. 15, 1958, the Bishop of Marquette stated: "We observe great zeal, devotion and dedication on the part of members of MRA in the pursuit of their ideals. Catholics might well emulate this example of complete dedication in their participation in the mission of the Church. . . . The Church opens up a wide field of action for everyone. It is not necessary for any Catholic to seek opportunities for action within any religious movement that is not under the guidance of the Church. The Church appeals to all of her children to become members of her own task forces for the betterment of the world."

A similar exhortation is found in an editorial in *L'Osservatore Romano* (Dec. 9, 1957) on MRA: "Let not those Catholics . . . render their activity sterile in non-Catholic movements. Rather, let them devote themselves with enthusiasm and perseverance to some of the various forms of the apostolate indicated by Pius XII in his discourse of Oct. 5, 1957, to members of the World Congress of the Lay Apostolate (Eng. text of the discourse—*The Catholic Mind,* 1958, 74-95). In this way they will be engaged fruitfully in the work which is proper to a lay Catholic, called by Pius XII 'a consecration of the world,' that makes its contribution to the building up and perfecting of the Mystical Body of Christ."

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EAST MEETS WEST IN SAINTS CYRIL AND METHODIUS

Surely a major objective of the Ecumenical Council, recently announced by His Holiness, Pope John XXIII, will be to pave the way for the return of some 150 million Slav dissidents to the one, holy, Catholic, Apostolic Church. For the attainment of this reunion, so ardently desired and striven for by the Popes throughout the centuries, no more propitious patrons can be chosen than Saints Cyril and Methodius. Despite their eastern character and upbringing, they adhered heroically and unswervingly to the Holy See in the face of circumstances which proved to be a searing test of their loyalty.

That the relations between the Eastern and Western Church have frequently been strained is a matter of historical record. An increase of tension is noted especially toward the middle of the ninth century. The spark that brought on a serious conflagration at that time was the conflict over ecclesiastical jurisdiction in Bulgaria.

The Bulgarians had settled in the Balkan Peninsula some centuries earlier, but it was not until the middle of the ninth century that King Boris expressed a willingness to accept Christianity. He was baptized in 865 by missionaries from Byzantium and almost at once he placed a request with the Patriarch of Constantinople for an independent patriarchate. When his petition was not granted, he transferred his request to Rome, and Pope Nicholas I (858-67) acquiesced by appointing an archbishop for Bulgaria. Not many years elapsed, however, when we find Boris dismissing his Roman missionaries and turning again to Byzantium.

The Patriarch of Constantinople at that time was Photius, whose right to the patriarchal throne was canonically doubtful. When his application for the confirmation of his title was rejected in Rome, he retaliated by lapsing into schism. The Synod of Constantinople (867), convoked by Photius, excommunicated Nicholas I and Photius in turn was excommunicated by the Pope and the Eighth Ecumenical Council (869). Photius was subsequently reconciled with the Church, and Pope John VIII recognized him as Patriarch of Constantinople upon his renouncement of claims to jurisdiction over Bulgaria. And, although he died within the bosom of the

Catholic Church, nevertheless, his action set a precedent for the later major Eastern Schism of Michael Caerularius (1054).

The era of Saints Cyril and Methodius falls into this century of turmoil and dissension between East and West. The brothers were born in Thessalonica of noble parents. Having early lost their father, they were sent to the imperial court in Constantinople to be educated with the young Prince Michael III. One of their teachers was Photius.

Constantine (who took the name Cyril at the time of his solemn religious profession shortly before his death in Rome) excelled in keenness of intellect; his extraordinary mastery of philosophy earned him the surname Philosopher. Refusing positions of honor in the imperial court, he preferred rather a professorial chair in the imperial school. He thus became a colleague of Photius.

What was the relationship between Photius and Cyril? Intense discussion centers about this topic today. Certain authors, basing their views on the testimony of Anastasius, a Roman librarian, say that Cyril was "an intimate friend of Photius" *(fortissimus amicus)*. But Anastasius has also recorded that on a certain occasion Cyril took a stand against his teacher Photius, berating him for his erroneous doctrine on the nature of the soul.

Eventually Cyril and Methodius undertook missionary journeys to the Arabs, the Chazars, and lastly to the Slavs, and thus lost their personal contact with Photius. When the storm of the schism of Photius broke over the East, Cyril and Methodius were already laboring as missionaries in Greater Moravia. What was their attitude toward East-West relations during this critical period?

When Methodius, consecrated Archbishop and Apostolic Legate *"ad Slavicas gentes,"* left Rome in 869, he bore a letter from Pope Hadrian II addressed to three Slavonic princes, in which the Pontiff praised the loyal attachment of both missionaries to Rome: "You have requested a teacher," he wrote, "not only from the Holy See, but also from the devout Emperor Michael. The Emperor sent you blessed Constantine, the Philosopher, and his brother [Methodius] before We were able to do so. These two, realizing that your lands belong to the Apostolic See, did nothing contrary to Canon Law, but came to Us, bringing with them the relics of St. Clement."[1]

[1] This letter is preserved only in the Slavonic text. For the Latin translation, cf. *Vita Methodii*, c. 8, in the *Acta Acad. Velehrad.*, XVII (1941), 113-16.

Certainly before their conversion to Christianity the Slavonic nations were not subject to any ecclesiastical jurisdiction. It was the practice in mission lands, in those days, that newly converted peoples came under the jurisdiction of the ecclesiastical authorities who had sent them missionaries. Since Cyril and Methodius had come from Byzantium and were members of the Byzantine Church, it would have been the normal procedure for them to insist that the newly converted Slavs automatically come under the jurisdiction of the patriarch of Constantinople. This was expected of them so much the more after the schism of Photius had broken out and severed relations of the East with Rome.

But disregarding the land of their origin and ignoring the rift between Rome and Constantinople, they acknowledged the jurisdiction of the Roman Apostolic See in the land which they had come to evangelize and, in the words of Pope Hadrian II, *"nihil contra canonem fecerunt."* The land of their missionary labors was Greater Moravia. Part of it was the former Roman province of Pannonia, situated south of the Danube, which had belonged to the Roman patriarchate long before its settlement by the Slavs. The other part, namely, Moravia, which was north of the Danube, had, strictly speaking, not been anciently assigned either to Rome or to Constantinople. But since German missionaries had been laboring there from the early years of the ninth century, it was by that very fact ascribed to the jurisdiction of Rome.

Saints Cyril and Methodius, therefore, *"nihil contra canonem fecerunt,"* but, acknowledging Rome's jurisdiction, set out for Rome to seek directives on various aspects of their mission activities. These specifically involved three problems: the introduction of the Slavonic language into the liturgy; the ordination of their disciples to form a native clergy; and the establishment of a hierarchy in Greater Moravia independent of Germany and directly dependent on Rome. Pope Hadrian II acceded to all their requests. As regards the third point, he reestablished the ancient bishopric of Syrmium, giving Methodius title to it in order to emphasize Roman jurisdiction in Slavonic lands.

The fact that Methodius was consecrated archbishop in Rome and that by his missionary labors he extended Roman jurisdiction into Central Europe proves that he was no adherent of Photius and that he had no part in his schism. Likewise, his request for the ordination of his disciples in Rome signified his desire, as it were,

to engraft the Slavonic Church onto the firm basic stock from which all true spiritual power stems.

Their introduction of the Slavonic language into both the eastern and western liturgies is rightly considered their greatest apostolic accomplishment. It endures until the present time and has benefited millions of Christians. This fact places Saints Cyril and Methodius in their true position as the bridge between East and West.

When the two missionary brothers arrived among the Slavs in Gerater Moravia in 863, they undoubtedly celebrated their own Byzantine liturgy, translated into the Slavonic language. But upon ascertaining that other missionaries had already introduced the Latin rite liturgy in those lands, subject as they were to the jurisdiction of Rome, St. Cyril determined upon a remarkable course of action.

For the benefit of souls he adopted the Roman rite without, however, waiving his Byzantine liturgy. Moreover, acting on the Eastern principle that the liturgy ought to be comprehensible to the people, he decided to introduce the Slavonic language into the Roman rite as well. For this innovation he required authorization from the Holy See.

Until then such an idea had apparently not occurred to any missionary under Roman jurisdiction. Rome also was very reluctant to swerve from its age-old principle that the liturgy celebrated in the Latin language must serve as a connective bond of unity in the Church.

The venerable presence of St. Cyril as well as his sound arguments were so convincing, however, that the Pope granted permission for the introduction of Slavonic into the Roman liturgy. As Cyril died in Rome in 869, it was only briefly he could avail himself of this privilege; but Methodius used it until his death in 885.

Saints Cyril and Methodius, therefore, are credited with the establishment of the Roman-Slavonic or Glagolitic[2] liturgy in the Church. After the death of St. Methodius it became extinct in Greater Moravia, in the very land of its origin, but it has continued through the centuries and endures to the present time in eight

[2] Etymologically, the term "Glagolitic" means "speak," and refers to the alphabet devised by St. Cyril, which, to the minds of the early Slavs, seemed to speak. It is the script used in Roman-Slavonic liturgical books and in time came to signify the rite itself.

dioceses of Croatia (Yugoslavia). The language used today in the liturgy is Old Slavonic, but it is readily understood by the people. The faithful who follow the Roman-Slavonic rite number about one million.

The particular significance of the Roman-Slavonic rite rests in the fact that at the time of its authorization by Rome, Slavonic was a "vernacular" language, a living language, a language of the people. It is the unique example in the western Church of the use of a vernacular language in the liturgy. Seemingly this permission could be obtained only by St. Cyril, who had witnessed in his own Byzantine Church as well as in other eastern rites the great benefits derived by the people from the use of the vernacular.

America will soon witness for the first time the re-enactment of this unique accomplishment of Saints Cyril and Methodius. A solemn Pontifical Roman-Slavonic Mass will be offered at the Motherhouse of the Sisters of Saints Cyril and Methodius, Danville, Pennsylvania, to climax the Golden Jubilee observance of the founding of their Congregation by the Reverend Matthew Jankola in Scranton, Pa., in 1909. The celebrant of this Mass, to which the general public has been invited, will be His Excellency, the Most Reverend Andrew G. Grutka, D.D., Bishop of Gary.

Through their Ordinary, His Excellency, the Most Reverend George L. Leech, D.D., J.C.D., Bishop of Harrisburg, the Sisters requested and obtained permission from the Holy See for the celebration of three such Masses during their Golden Jubilee year. The first one was offered in the Motherhouse chapel on July 7, feast of Saints Cyril and Methodius.

Saints Cyril and Methodius, by their life as by their apostolate, are the spiritual bridge between the East and the West. The results of their labors endure among Catholics as well as among the dissidents. They themselves, venerated as they are by all Slavs, Catholic and dissident alike, are a pledge of the desired Reunion.

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HOMILETICS WITH A TWIST

For the last six years I have been teaching Conventual Franciscan seminarians how to write for money.

While my fellow mendicants are reaching for the Rule of St. Francis to quote the chapters on poverty, here is an extract from the chapter on preaching: "I admonish and exhort these friars that in their preaching their words be well-considered and chastened. They should speak for the benefit and edification of the people by preaching to them about vices and virtues, punishment and glory. Their sermons should be brief because our Lord, when on this earth, spoke briefly."

The whole purpose of our writing course at St. Francis Seminary, Staten Island, is to ground future preachers in the basic principles of composition and solid, interesting writing. The writing-for-paid-publication-bit is one of the incentives utilized to attain that goal.

As a matter of fact, there was never any serious danger that our college freshmen and sophomores would amass a great fortune by their literary output and be spoiled for novitiate and later vows. The prices paid by most Catholic publications are clearly designed to repel temptations to avarice.

Moreover, I had unshakable confidence in the priests entrusted with discipline and spiritual direction at St. Francis; I knew our experiment was not likely to get out of hand. It would be seen in proper perspective as a legitimate means to a worthy end. It was practical too because money earned was deposited in each student's personal account. Each five dollars garnered by writing was so much less the boys would have to beg from their parents who, for the most part, were not millionaires.

Now for some facts. Between September, 1953, and June, 1958, thirty-six students grossed $343.50 in manuscript sales. At first that figure may seem a mite small, but so were our classes. The total number of students beginning the course was ninety-three and about a third managed to sell. All the articles went to Catholic periodicals and most sold for five or ten dollars. One notable exception: *The Christian Family* paid $36.00 for a single article. The subject: the sign of the Cross.

A college composition course can be pretty deadly. Getting students to write for publication seemed to be one way to pump interest into what might easily be a dreary eighteen weeks. The Jesuits have long used this method in their colleges and prep schools. You can read about their experience in that invaluable book called *Practice,* published by Loyola University Press. This book has nothing to do with educational theory but is loaded with all kinds of ideas and tricks that Jesuit teachers found effective in the classroom. It has suggestions not only for composition courses but for all the standard subjects.

Some years ago, Helen M. Patterson, associate professor of journalism at the University of Wisconsin, developed to rare perfection the technique of having students write feature articles for publication. Her journalism majors grossed $8,000-$10,000 per year. She has written a textbook incorporating her ideas, *Writing and Selling Feature Articles.* It is published by Prentice-Hall.

Dr. Edward Walsh, head of the journalism department at Fordham, expects his students to write for publication too. I was encouraged to adapt his methods to our minor seminary's course after studying at Fordham. There is nothing that will electrify a class more than calling a brand new author up to the front of the room and presenting him with a check for something he has written. I am not one to run down the long range value of studies, and I believe that studies should be rewarding in themselves, but it is sometimes very difficult to inspire such mature visions in youngsters.

Personally, I think too few teachers realize how difficult writing really is, that it is the toughest and most complex type of assignment a student can be given and that young men especially need every possible motivation an imaginative teacher can dream up. Of this I am sure: No incentive works with quite the same chemistry as a cash payment. When a boy earns something (however small) by his own writing and sees his work in print, the value of study and hard work takes on a fresh immediacy. When many of our candidates first come to us, they don't know a gerund from a gopher. When they find out it can make a difference in their cash balance, they want to learn fast.

But this writing for publication routine is, of course, only a means to an end. The object is not to turn seminarians into professional

journalists but to teach them eventually how to get up a good sermon. We do not expect our boys to come out of the course writing like experienced reporters or dreaming of the day when they will create the great American novel. We do expect them to know something about unity, emphasis, and coherence; we hope that they acquire an uncomfortable thirst for more and more knowledge, that they are painfully anxious to improve their ability for self-expression.

Too often exposure to a composition course is such a severe traumatic experience for boys that they grow up hating composition for the rest of their lives and are obliged to force themselves every time they sit down to pen a letter. And when they have to write a sermon they find it the ultimate in psychological torture, and they usually end up desperately cribbing something from a sermon book. Writing—like reading or playing golf—should become a fairly satisfying exercise of an acquired skill, the practice of which gives more and more enjoyment as competency increases.

The teacher who gives the writing course should also be qualified to teach fiction, poetry, and survey of literature courses if he expects to present his own subject with vision and depth. If he is to teach exposition well, he must know about narrative and descriptive technique too if only because every anecdote appearing in an article (and generally there should be many) is a miniature story.

Moreover, only by rotating through all the subjects in the English curriculum can a teacher tie in the composition course with the other courses and point up inter-relationships. If the composition teacher is not qualified to range over the whole field of literature, the examples he selects will not be terribly striking, his presentation will lack verve and color.

When you are talking about figures of speech, for example, it helps to sketch Shakespeare's slow ten-year growth in the use of imagery and symbolism, to show how our greatest artist learned to use metaphor and progressed from the ornamental similies of the first plays to the taut organic images of the later tragedies, images like those of light and darkness, seeing and not-seeing in *King Lear* that are so incredibly successful because they operate on several levels simultaneously and work so powerfully to illuminate and reinforce the theme.

Any composition course must be well integrated into the English curriculum and be in proportion to the other English subjects. At St. Francis Seminary the composition course has ten per cent of the total semester hours in a two-year English schedule. It is taught two hours a week in the first semester of the first year of college. It is placed early in the curriculum because it is a basic tool that will be used for practically every other course.

If a writing course is well-integrated into the English curriculum, it will afford the student insights into literature he will be studying in other courses. From the anguish he experiences in trying to write himself, he will learn something of what went into the making of the classics of literature. He will acquire an appreciation for the precise word, the well-turned figure. He might agree with T. S. Elliot that appreciation is akin to creation, that the labor of any author is essentially critical labor. He might go along with Sir Francis Bacon saying that writing maketh an exact man.

Necessarily, this type of writing course presupposes much research by the student. No one can write if he does not have something to write about. The seminary library should be equipped with at least the ordinary research tools. That would include the standard encyclopedias, almanacs, atlases, gazetteers, concordances of the Bible and Shakespeare, biographical dictionaries, books of quotations, and the like.

The periodical indexes are most useful if your librarian is able to get magazines bound or at least bundled in the proper order. *The Catholic Periodical Index* is valuable not only for getting references but for checking out a topic to see if any work has been done on it recently and if there is a market for a new article. In addition to the standard periodical index, the Wilson Company publishes an abridged version for smaller libraries. You subscribe to this on a yearly basis and pay according to the number of periodicals you will be using it for. Frankly, the subscription rate is very reasonable.

The Wilson Company also puts out a series of small volumes called *The Reference Shelf,* little books that group together all the best magazine articles on all sides of a given subject, e.g., freedom of the press. This same company also publishes Kane's *Book of First Facts, Current Biography,* and *Current History.*

The textbook used at St. Francis was Wooley and Scott, *College Handbook of Composition* (D. C. Heath and Co.). This book was chosen because it *is* a handbook, something the student can keep by him the rest of his life and have handy for quick reference. It is comprehensive enough but not so detailed that it infringes on the freedom of the teacher-lecturer. Because it is a standard textbook and not too bulky, its cost is moderate. If you can be satisfied with clean secondhand books you can have them in abundance from a company like Willcox and Follett in Chicago. If you prefer a fuller but slightly more expensive work, it would be hard to beat Porter G. Perrin's *Writer's Guide and Index to English.*

As required reaching, each student must get through one book chosen from a selected bibliography (given below) and at the end of the semester hand in notes he has taken on his reading. In addition, he must read and take notes on three articles in *The Writer Magazine.*

Each student writes a thousand-word article every three weeks. The first week he does the research and draws up a tentative outline which the teacher checks. The second week he hands in the first draft which is returned with detailed suggestions for improvement. The third week the student composes and types the final draft. The teacher mails out only those manuscripts he thinks have a chance of selling. Naturally, no student knows if his manuscript will be sent out until after the final draft is completed and evaluated.

In the beginning at least, the teacher should handle all the marketing himself. Perhaps he will find it convenient to send three or four articles to the same magazine simultaneously, packaging them together to save on first class postage. If an article does not sell the first time out it will sometimes go on the second or third try.

After the composition course is finished it might be possible to keep up student interest by forming a writers' club. This could be run on a workshop basis, students discussing each other's work under the direction of a moderator and helping each other with constructive criticism.

To sum up, the St. Francis Seminary writing course is a standard college composition course stressing exposition, but it uses techniques lifted bodily from journalism courses on feature article writing and adapted to the aim of a minor seminary, namely, to ground students in basic principles they will use in future studies,

specifically to ground students in the principles of composition they will later use in writing sermons.

Occasionally, Catholic priests are criticized for their sermons. As a matter of cold fact, sermons are sometimes poorly organized, lifeless, colorless, lacking illustration, deadly dull. Too often the written and spoken word of the clergy is nothing more than a magnificent monument to mediocrity, splendid hack work liberally studded with platitudes. Too often sermons bear the unmistakable stamp of a mediocre mentality. There is the same pointless repetition, the loud over-emphasis on relatively minor points that blunts the congregation's attention for the peaks of importance dimly visible in the shadowy mist of the speaker's verbiage. All too often a listener will refuse to climb those peaks of meaning because (to change the figure) he is exhausted by a fruitless journey over the trackless desert of the preacher's prolixity.

The intent of a course such as the one designed for St. Francis Seminary is to get students off on the right foot as far as writing is concerned. The aim is to make writing as attractive as possible, to instill in each student a pride of craftsmanship in shaping and molding the written word, and to blast the groundless fear of writing that haunts so many boys from their grammar school days.

Once a student learns a few basic tricks and techniques and has some success with his work (even if he does not sell he can experience the thrill of making progress), he can develop a certain enthusiasm that may very well carry him through his major seminary days and on into his priesthood. A writing course in a seminary especially should leave the student with the beginning of critical appreciation and self-appraisal, and with a gnawing hunger for professional proficiency.

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THE STATUS OF THE VATICAN COUNCIL

Eighty-nine years ago this very month, to be exact, on Oct. 20, 1870, Pope Pius IX formally and solemnly suspended the ecumenical council of the Vatican. The document in which the order of suspension is contained is the Apostolic Letter *Postquam Dei munere*. The content of this Apostolic Letter is most enlightening, both with reference to the present status of the First Vatican Council, and with regard to its relation to the forthcoming council announced by our present Holy Father, His Holiness Pope John XXIII.

The text of the *Postquam Dei munere* may thus be translated:

THE BISHOP PIUS
SERVANT OF THE SERVANTS OF GOD
FOR FUTURE REMEMBRANCE

After it was granted to Us last year, by God's favor, to begin the deliberations of the ecumenical Vatican Council, We saw that especially with the help of the wisdom, the virtue, and the solicitude of the Fathers who had gathered in great numbers from all parts of the world, the course of this most important and most holy work was proceeding in such a way as to give us sure hope that those fruits for the good of religion and for the utility of God's Church and of human society which We so ardently desired were going to come forth happily from it. And certainly, during the four public and solemn sessions that were held, Constitutions which were salutary and opportune for the cause of the faith had been published and promulgated by Us, with the same sacred Council approving. Moreover other matters pertaining both to the cause of the faith and to ecclesiastical discipline, which could shortly have been sanctioned and promulgated by the supreme authority of the teaching Church, were recalled for examination by the Fathers. We were confident that such works could advance, by reason of the common application and zeal of the brotherhood, and that they could be brought to the desired conclusion easily and readily. However, the sudden and sacrilegious invasion of this revered City, Our See, and of the rest of the territories of Our temporal domain, by which, contrary to all law, the unquestionable rights of the civil principate which is Ours and the Apostolic See's have been violated with unbelievable perfidy and boldness, has placed Us in such a position that, as long as

God in His inscrutable judgments allows this to go on, We are placed completely under a hostile domination and power.

In this lamentable situation, since We are in many ways restricted from the free and ready use of the supreme authority divinely granted to Us, and since We clearly understand that in this revered City, which the present state of affairs continues, the Fathers of the Vatican Council would not have and enjoy the freedom, the security, and the tranquillity that they would need in order properly to deal, together with Us, with the affairs of the Church, and since, furthermore, amidst the great and noted calamities and upheavals in Europe, the needs of the faithful will not permit the absence of so many Pastors from their own churches, therefore We, realizing, with great grief of soul, that it has come to pass that the Vatican Council absolutely cannot continue its deliberations in such a period, and, after mature deliberation, on Our own initiative, have suspended the deliberations (*celebrationem*) of the Vatican Council until another and a more opportune and favorable time, which is to be determined by the Holy See, and We declare it suspended. We pray God, the Founder and the Protector of His Church that, by removing all of these impediments, He may quickly restore liberty and peace to His most faithful Spouse. But since, when the dangers and the evils that afflict the Church are more numerous and serious, we must be all the more attentive, night and day, to obsecrations and prayers to God and the Father of Our Lord Jesus Christ, the Father of mercies and the God of all consolation, We will and command that what We have disposed and established in the Encyclical Letter of April 11 last year, in which We conceded a plenary indulgence in the Jubilee form to all the faithful on the occasion of the ecumenical council, should, according to the manner and the nature prescribed in the Letter, remain in force, firmness, and vigor, just as if the deliberations of the council were continuing. This We decree and announce. This is Our will and command, all things to the contrary notwithstanding. We decree that whatever may be attempted to the contrary by anyone, in any position of authority, knowingly or through ignorance, is null and void. It is licit for no man to contradict this statement of Our suspension, announcement, will, command, and decree, or to attack it in any rash tentative. If any man should presume to make such an attempt, let him know that he will incur the wrath of Almighty God and of His Apostles, the Blessed Peter and Paul. In order that this same letter may be made known to all whom it concerns, We order that this letter or a copy of it be affixed and made public at the doors of the Lateran Church and of the Basilica of the Prince of the Apostles, and the Basilica of St. Mary Major in the City, and that, thus published and affixed, it will have binding force on

each and every one of those it concerns just as if it had been delivered to each one of them by name and personally.

Given at Rome, by St. Peter, under the ring of the Fisherman, October 20, 1870.

The twenty-fifth year of Our Pontificate.[1]

The *Postquam Dei munere,* before it proceeds to the actual statement and decree of the suspension of the Vatican Council, summarizes the benefits which had accrued to the Church from the activity of the Council during the little more than ten and a half months of its actual deliberations. It also shows that many other blessings were expected from this same gathering.

In this Apostolic Letter Pope Pius IX went out of his way to insist upon the fact that the dogmatic constitutions issued by the Vatican Council during its public and solemn sessions were "salutary and opportune for the cause of the faith." This was in direct contradiction to the claims set forth by some supporters of the Minority in the Council, who tried to bring about a rejection of the definition of papal infallibility precisely on the grounds that such an act by the teaching Church would be inopportune. These men considered that the assertion of this divinely revealed truth would be inopportune because it would be subject to opposition from the enemies of Our Lord and of His Church. For the Holy Father, on the contrary, this teaching was opportune and salutary *in causa fidei.* It was required because, without it, under the circumstances, the faithful of Jesus Christ might be influenced to reject or to consider as a mere doctrinal opinion a statement which had actually been revealed by the living God as a part of the Christian message. The dogmatic definitions issued by the Vatican Council were needed because God wills that His people should believe with the assent of divine faith all and only those truths which He has revealed through His divine Son in His Church.

Actually the four public and solemn sessions of the Vatican Council produced only two dogmatic constitutions. The first ses-

[1] The text of the *Postquam Dei munere* is contained in the *Acta et decreta Sacrosancti Oecumenici Concilii Vaticani cum permultis aliis documentis ad Concilium ejiusque Historiam Spectantibus,* auctoribus Presbyteris S.J. *e domo B.V.M. sine Labe Conceptae ad Lacum,* published in 1892 by Herder in Freiburg im Breisgau, columns 497-500. The volume is the seventh of the *Collectio Lacensis.* Subsequent references will designate it simply as *Acta et decreta.*

sion was held Dec. 8, 1869. The Fathers of the council went in procession into the place for their assembly, the north transept of the Vatican Basilica. After a Mass celebrated by the Holy Father, and after a sermon preached by Aloysius Passavalli, Titular Archbishop of Iconium, the Holy Father received the obedience of all of those who were to be members of the council. Then, after the singing of the litanies and of the Gospel, the Holy Father delivered the allocution *Quod votis omnibus,* in which he gave the reasons motivating the calling of the council.

It was only after the delivery of this allocution that the council itself began. At the behest of the Holy Father, Antonio Maria Valenziani, the Bishop of Fabriano and Matelica, read this decree from the pulpit of the council:

> The Bishop Pius, Servant of the Servants of God, with the Sacred Council approving, for a perpetual remembrance. Most Reverend Fathers, does it please you, for the praise and the glory of the holy and individual Trinity, the Father, and the Son, and the Holy Ghost, for the increase and the exaltation of the faith and of the Catholic religion, for the extirpation of harmful errors, for the reformation of the clergy and of the Christian people, for the common peace and concord of all, that the Sacred Ecumenical Council of the Vatican should begin and that it should be declared in existence?[2]

By acclamation the Fathers of the Council answered "placet," and the Vatican Council had begun its course.

The Fathers then voted to hold the second session of the council on Jan. 6, 1870. Then, in the usual way, the protonotaries present were commanded to make authentic copies of what had been done. With their promise, and with the singing of the *Te Deum,* the first session came to an end.

The second session of the Vatican Council was devoted to the act of profession of the Catholic faith, made by the Sovereign Pontiff and by the rest of the members of the Council. Immediately after the Mass and the preliminary prayers offered at this session, Giovanni Battista de Dominicis-Tosti and Filippo Ralli, the Promotors of the Council, made this petition to the Sovereign Pontiff:

> Since, in accordance with the ancient teaching of the Fathers, the Sacred Councils of the Church have been accustomed to allocate a confession of the faith at the beginning of their *acta* as a shield against

[2] *Ibid.*, col. 32.

all heresies, we, the Promotors of this general Vatican Council, humbly beg Your Holiness that the profession of the Catholic faith, according to the formula prescribed by your Predecessor Pius IV of holy memory, may be made by all the Fathers of this same Vatican Council in today's public session.[3]

The Pope acceded to this request. First of all he read the Profession of Faith of the Council of Trent. Then Bishop Valenziani read it, and all of the members of the council individually swore to their acceptance of this formula before the Holy Father.

The third session was held on Sunday, April 24. In this session the dogmatic constitution *Dei Filius* was read to the assembly, and received the unanimous approval of the Fathers. After the voting had been completed and the result had been announced, the Sovereign Pontiff arose and confirmed the constitution. He used the traditional formula.

The decrees and the canons which are contained in the constitution which has just been read have been pleasing to all the Fathers without exception, and We, with the Sacred Council approving, define these [decrees and canons] as they have been read, and, by apostolic authority, We confirm them.[4]

The fourth session was not held until Monday, July 18. In this session the council approved the dogmatic constitution *Pastor aeternus,* which defined as dogmas of the faith the doctrines of papal primacy of jurisdiction within the Church and papal infallibility. Bishop Valenziani read the text of the constitution, and then the vote was taken. When the voting was completed, the Secretary of the Council, Joseph Fessler, the Bishop of St. Pölten, announced the result to the Pope: "Most Blessed Father, the decrees and the canons have been pleasing to all the Fathers, with two exceptions."[5] The Holy Father then proceeded to define and to confirm the content of the constitution.

The fourth was the last of the solemn and public sessions of the Vatican Council. All the teaching issued by the council was contained in the constitutions *Dei Filius* and *Pastor aeternus.* The teaching contained in these documents is the doctrine which, in the *Postquam Dei munere,* Pope Pius IX qualified as "salutary and

[3] *Ibid.,* columns 50 f.
[4] *Ibid.,* col. 257.
[5] *Ibid.,* col. 487.

opportune for the cause of the faith." It is also teaching which, in the same document, Pope Pius IX said that he had published and promulgated. Hence it is teaching which, from the very moment of its confirmation and promulgation, demanded acceptance from all the faithful with the assent of divine and Catholic faith.

It is highly important to realize that, during the period immediately after the council had voted and the Sovereign Pontiff had confirmed and promulgated the *Pastor aeternus,* there was a tendency on the part of some of the men who had been opposed to the definition of papal infallibility to imagine that the council's definition did not demand acceptance as a truth of the faith as soon as it had been voted by the council, and confirmed and promulgated by the Roman Pontiff. Some of Newman's letters and his famed *Letter to the Duke of Norfolk* bring out this attitude. Particularly enlightening on this point is a letter he wrote to a Mrs. Froude on Aug. 8, 1870, three weeks after the definition had been made.

> It is too soon to give an opinion about the definition. I want to know what the Bishops of the minority say on the subject, and what they mean to do. As I have ever believed as much as the definition says, I have a difficulty in putting myself into the position of mind of those who have not. As far as I see, no one is bound to believe it at this moment, certainly not till the end of the Council. This I hold in spite of Dr. Manning. At the same time, since the Pope has pronounced the definition, I think it safer to accept it at once. I very much doubt if at this moment—before the end of the Council, I could get myself publicly to say it was *de fide,* whatever came of it—though I believe the doctrine itself.
>
> I think it is not usual, to promulgate a dogma till the end of a Council, as far as I know—and next, this has been carried on under such very special circumstances. I look for the Council to right itself in some way before it ends. It looks like a house divided against itself, which is a great scandal.
>
> And now you have my whole mind. I rule my own conduct by what is safer, which in matters of faith is a true principle of theology—but (as *at present advised,* in my present state of knowledge or ignorance, till there are further acts of the Church) I cannot pronounce categorically that the doctrine is *de fide.*[6]

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[6] In Wilfrid Ward, *The Life of John Henry Cardinal Newman Based on his Private Journals and Correspondence* (London: Longmans, Green, and Co., 1913), II, 308 f.

Newman's statement: "I have ever believed as much as the definition says," is clarified by what he wrote in another letter, sent out on Aug. 7. The dogma, he said, "expresses what, as an opinion, I have ever held myself with a host of other Catholics." "But," he added, "that does not reconcile me to imposing it upon others, and I do not see why a man who denied it might not be as good a Catholic as the man who held it."[7]

The fact of the matter is that the definitions of the Vatican Council were binding on the entire membership of the Church of God as soon as they had been voted by the council and confirmed and promulgated by the Sovereign Pontiff. The fact that the council had not closed had nothing to do with the case. The teachings set forth in the *Pastor aeternus* (for this is the constitution against which the opposition was directed) were authoritative, infallible, and irrevocable assertions of the salutary doctrine of Christ the moment they were confirmed and promulgated by the Sovereign Pontiff. If the Vatican Council had been allowed to hold further sessions, it could have done nothing whatsoever to "right itself" by withdrawing or modifying even the smallest portion of the teaching set forth in that dogmatic constitution. No other organ of the Church's infallible *magisterium* until the end of time will be able to contradict or to change any of that teaching which was defined, confirmed, and promulgated at the fourth session of the ecumenical council of the Vatican.

Thus if, before the opening of the forthcoming ecumenical council, the Holy Father were to announce solemnly the end of the Vatican Council (or the First Vatican Council), this would affect in no way whatsoever the status of decrees and the canons contained in the *Dei Filius* and the *Pastor aeternus*. They would gain no new authority or binding force through any formal or official ending of the 1869-70 council. Now and until the end of time they demand and will continue to demand acceptance by all the followers of Christ with an assent of divine and Catholic faith.

In the *Postquam Dei munere* Pope Pius IX spoke of "other matters pertaining both to the cause of the faith and to ecclesiastical discipline, which could shortly have been sanctioned and promul-

[7] *Ibid.*, II, 310. For a study of Newman's position cf. Fenton, "John Henry Newman and the Vatican Definition of Papal Infallibility," in *The American Ecclesiastical Review*, CXIII, 4 (Oct., 1945), 300-320.

gated by the supreme authority of the teaching Church," and he described these other matters as having been "recalled for examination by the Fathers [of the Council]." The teachings to which he referred were those contained in the various schemata, drawn up by the commissions of theologians and canonists, and then submitted to the various *deputationes* of the Fathers of the Council, to be discussed finally by the council as a whole in its general congregations.

Prior to the opening of the Vatican Council, the Holy See named a central commission for the preparation of matter for the consideration of the council. Under this central or directing commission were six special committees or commissions, one for matters of dogma and theology, a second for ecclesiastical discipline, a third for matters pertaining to religious, a fourth for topics concerning the Oriental Church and the Missions, a fifth to deal with politico-ecclesiastical subjects, and a sixth for ceremonies. These commissions produced schemata on four general subjects, on the faith, on ecclesiastical discipline, on the regular orders, and on affairs of the eastern rite and of the apostolic missions.

In the field of faith, the commission brought out three distinct schemata. One had to do with Catholic doctrine as it was faced by the rationalistic errors of the time. The constitution *Dei Filius* grew out of this schema. The second concerned the Church itself. The *Pastor aeternus* is the Council's authoritative and infallible statement of the truths set forth in a part of this document. The third contained teaching on the sacrament of matrimony.

Once the council itself had opened, the Fathers elected some of their own number as members of various *deputationes* or committees. The first and by all means the most important of these *deputationes* was the one designated as *pro rebus ad fidem pertinentibus*. Others were designated *pro rebus disciplinae ecclesiasticae, pro rebus ordinum regularium,* and *pro rebus ritus orientalis et pro apostolicis missionibus*. These *deputationes* were charged with the duty of receiving the schemata drawn up by the commissions of theologians and canonists, and of bringing these schemata to the council itself in general congregation for discussion and amendment, and finally of carrying the properly amended and acceptable constitution to the council in public and solemn session for ratification by the assembly and for papal confirmation and

promulgation. The *deputatio pro rebus ad fidem pertinentibus* was in charge of the only two dogmatic constitutions actually issued by the Vatican Council, the *Dei Filius* and the *Pastor aeternus.*

There were eighty-nine general congregations of the Vatican Council. The first of these took place on Dec. 10, 1869, two days after the opening of the council at its first solemn and public session. The eighty-ninth and last was held on Sept. 1, 1870.[8] It was in these general congregations that the various schemata were discussed and amended by the council as a whole. Interestingly enough, a great many of these general congregations were devoted to the discussion of schemata which never came up for final acceptance and for papal confirmation in a solemn and public session. Among these schemata were one *De episcopis, synodis, et vicariis generalibus,* one *De sede episcopali vacante,* one *De vita et honestate clericorum,* and a brief schema *De parvo catechismo.*

The *deputationes* and the general congregations of the Vatican Council left a great deal of unfinished business. Much of this was canonical or disciplinary in nature. But some of it was definitely doctrinal.

From the commission of theologians the *deputatio pro rebus ad fidem pertinentibus* had received a document called *Schema constitutionis dogmaticae de doctrina catholica contra multiplices errores ex rationalismo derivatos.* The *deputatio* divided the matter contained in this schema into two sections, one of which had to do with the Catholic faith in general, and the other with various dogmas of the faith. Only the first of these came to be taught authoritatively and infallibly by the council. It is the constitution *Dei Filius.* The other was drawn up into a schema embracing five chapters, followed by a series of canons. The *deputatio* had not finished its preparatory work on this schema when the council was suspended.

Then there was the rather long *Schema constitutionis dogmaticae de ecclesia Christi.* As it was originally submitted, this schema contained fifteen chapters and twenty-one canons. Eventually a chapter

[8] This was the day before the power of France was broken at Sedan. The enemies of the temporal power were thus enabled to invade the papal states with impunity. It is interesting to note that, at the eighty-ninth general congregation, the Fathers were discussing the schema *de sede episcopali vacante,* and that they were promised that the amendments they had made would be inserted in the text, and that printed copies of the revised text would be given

on the Holy Father's infallibility was added. At the forty-seventh general congregation, held on April 29, it was announced that the matter of the Sovereign Pontiff's primacy and infallibility would be taken up immediately.[9] This subject occupied all the subsequent general congregations up until the eighty-sixth, which was held on July 16, two days before the public and solemn session which issued the definitions of the *Pastor aeternus*. The longer portion of the original schema on the Church was never finally acted upon by the council.

The unfinished doctrinal business, the schema on the mysteries of the Catholic faith and the one on the nature of the Church have great value but no magisterial authority of the Church. They are highly interesting and enlightening as expressions of what some of the most eminent theologians of the Catholic Church held on these highly important subjects, but they were never taught to the Church by the *magisterium* itself. They were never presented to the faithful in such a way as to demand acceptance with the assent of divine faith.

It could very well be that the Fathers of the forthcoming council, announced by His Holiness Pope John XXIII, may accept these teachings as they stand. But, if they are to have the authority of conciliar utterances within the Church, they must be presented to the council itself, examined and accepted by the council, and then solemnly confirmed and promulgated by the Vicar of Jesus Christ. As they stand they are not statements of the ecclesiastical *magisterium*. They can be called authoritative only in that wide and basically inexact sense in which the teaching of a great theologian like St. Robert or Sylvius can be designated as authoritative.

This judgment, of course, applies to the documents as such. Much of what is taught in them is already Catholic dogma, by reason of its expression in another and a previous authoritative and infallible presentation as revealed truth by another organ of the *ecclesia docens*.

Because the council was suspended, and never formally and definitively closed, the decrees and the canons of the Vatican Council were never signed by the Fathers of that council. But it is

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to them. Finally they were informed that notice of the following general congregation would be given to them in printed form.

[9] Cf. *Acta et decreta*, col. 740.

most important to remember that the pronouncements of an ecumenical council receive their binding force within the Church of God, not by reason of the signature of the individual members of that gathering, but by reason of the confirmation and the promulgation given to those pronouncements by the Sovereign Pontiff. The canons and decrees of the *Dei Filius* and the *Pastor aeternus* will never be signed by the men who issued them in 1870. But they will remain firm and irrevocable until the end of time.

The Vatican Council belongs to history. Despite the fact that it was able to complete only a small part of the program it had marked out for itself, it is one of the most glorious of all the ecumenical councils of the Catholic Church.

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Answers to Questions

THE FAMILY TOGETHER AT MASS

Question: Which is the better system—to have all the members of a family come together to the same Mass on Sunday, or to have them split up by having a special Mass for the children?

Answer: I believe that *per se* it is better to have all the members of the family worship together at the same Mass on Sunday, and, if possible, receive Holy Communion as a unit. For, surely, there will be special blessings bestowed on a family that is so closely united in the sublime act of participating in the Holy Sacrifice. And I have heard that some pastors have succeeded in persuading many families of their parish to attend Mass in this united way. Indeed, in country districts, a family coming a long distance by car will find this the only practical way. However, what is *per se* the better course may *per accidens* be a less desirable or even impossible procedure because of special circumstances; and I believe that in some instances this principle must be applied to the question we are discussing. Certainly, the system of the family-group cannot be observed by those families in which there are small children who must be watched by one parent while the other is attending Mass. Often, too, particularly when there is a crowded attendance at Mass, it is difficult to find seating room enabling all the members of a large family to remain together. Beyond doubt, too, a special children's Mass affords an opportunity for a sermon adapted particularly to the intelligence and the needs of the young folk. At a children's Mass it is easier to have group worship, by hymns or prayers, or even by a dialogue Mass. In fine, there are advantages and disadvantages in both systems, and a zealous pastor should study the situation and put into operation the method which he sincerely believes the more practical and the one better adapted to give the greatest spiritual benefit to his parishioners. I have heard of a unique procedure adopted by one pastor who deems it better to have a children's Mass regularly, but wishes to promote the idea of family attendance as the ideal. Whenever there is a fifth Sunday in a month (that is, when there is no regular Communion Sunday

for any society) he has a "family Mass Sunday" so that each family can attend any Mass they wish and preferably receive Holy Communion together.

OUR COURTS AND THE QUESTION OF OBSCENITY

Question: Since our courts in recent times have been giving decisions along the most liberal lines in regard to the showing of obscene motion pictures, the publishing of salacious books, etc., what guidance should be given by us priests to our people to direct them aright in their conduct both as Catholics and as citizens?

Answer: Every intelligent American citizen, as well as every good Catholic, realizes that the deplorable trend in our land today toward the production and the spread of obscene books, movies, magazines, etc., is a grave menace to the strength and the preservation of our country, as well as a violation of the law of God. Moral decadence leads to the destruction of a nation, as history has proved over and over again; and today there is much moral decadence in America, and it is unquestionably on the increase. The liberal decisions of our courts are not improving the situation, but on the contrary are making the purveyors of filth bolder and more assured in their attacks on the morals of the people of America, especially of the young. The courts claim that there is great difficulty in giving the precise decision of obscenity; and, of course, there are many border-line cases, in which even intelligent and upright persons will disagree as to whether a film or a book can be called obscene. But in any event, every sensible individual knows that a book or a film is obscene if it tends to lead many people into sins (or at least the grave danger of sins) against the sixth and ninth commandments. Now, there are many motion pictures and novels which undoubtedly have such an effect, and which are available to all the people of our land today, due to the liberality of our laws and court decisions. Much of the juvenile delinquency in America nowadays centers about the abuse of sex; and beyond doubt this is due in great measure to vile books, plays, TV shows, etc., that are flooding our nation like a torrent of filth—aided by the decisions of our judiciary, in the name of freedom.

To answer the question directly, I would say that, in the first place, priests should frequently inform their people that the norms

of God's law regarding occasions of sin have not been modified by the decisions of our court. On the contrary, just because there is so much immorality around them, Catholics must be specially on their guard. For example, Catholics should not purchase or read books that are publicized as sex-laden—or "spicy" or "frank," as these expressions are used today. They must be warned not to be led astray by those Catholics who regard themselves as "liberals" or even "intellectuals" because they rejoice that the Church's teachings on the Index of Forbidden Books are being rejected and ridiculed in our land today. These persons protest that they may safely read indecent stuff, because they are "mature." They claim that they read such literature because of its artistic and educational value, because it is so ingenious in its way of portraying human conduct, etc. Many of these persons, if they are honest, would admit that they read such literature because they want a sex-thrill or the satisfaction of prurient curiosity. Briefly, they like to read dirty books because they like to think of dirty things.

As regards the cinema, our people should be strongly and frequently urged to follow the directions of the Legion of Decency—which means that they should stay away, not only from "C" pictures, but also from "B" pictures. Even though a person protests that he can see these latter without any danger to his own moral life, such pictures (objectionable in part for all) are certainly very dangerous to many persons, and all Catholics should unite in the effort to get such pictures off the screen. If there were such a united campaign on the part of all Catholics in America, there would be a notable improvement in our pictures in a few months. It is unfortunate that there are many Catholics who attend motion pictures without bothering to see how they are rated by the Legion of Decency, or deliberately go to see "B" pictures. I believe that priests should regularly explain these points to their people, and beg them to act accordingly. Of course, a priest cannot consistently preach such doctrines unless he himself avoids both "B" and "C" pictures.

The literature prescribed or recommended in Catholic schools and colleges should be fully consonant with Catholic principles. It would be indeed astounding if a teacher of literature in a Catholic institution of learning included in the prescribed literature books forbidden by the Catholic Church because they "narrate *ex professo* lascivious or obscene things" (Can. 1399, § 9). Yet, I have heard

such a procedure defended on the score that our Catholic college students will not be regarded as learned persons—or "intellectuals"—unless they are familiar with the filthy books that are being published.

Priests must regard it as a serious obligation to try to protect our people from the dangers to purity that are so prevalent in America today, especially in the realm of literature, motion pictures and television. Above all, priests should warn Catholics not to be afraid to be called old-fashioned. Of course the Catholic Church *is* old-fashioned, because it defends moral principles that were proclaimed almost two thousand years ago. And it will continue to support these principles, whatever may be taught by others, until the end of time.

REFUSAL OF CHRISTIAN BURIAL

Question: Is it correct to tell Catholics that they will be denied Christian burial in the event that they attempt marriage before a non-Catholic minister?

Answer: Such a statement can be made correctly, as long as the clause is added "unless before death they give some signs of repentance" (Can. 1240, § 1). The reason is that, by such a sinful act, a Catholic becomes a public and manifest sinner, and to such a one Christian burial is denied (Can. 1240, § 1, n. 6). Of course, in the exceptional instance that the marriage was not known publicly, and there is no other reason for denying Christian burial, this privilege should not be refused, since the person was not a *public* sinner. It might be asked why Christian burial should not be refused even in this case, since n. 2 of the canon just cited denies ecclesiastical sepulture to excommunicated persons, and by virtue of Canon 2319, § 1, n. 1, excommunication is incurred *ipso facto* by a Catholic who attempts marriage before a non-Catholic minister. But it should be noted that Canon 1240 restricts this refusal to those excommunicated persons on whom a declaratory or condemnatory sentence has been passed.

FRANCIS J. CONNELL, C.SS.R.

Analecta

The following is the second and concluding installment of the Vatican Press Office translation of the encyclical letter Ad Petri cathedram, *which was issued June 29 this year. The first installment was printed in last month's issue of* The American Ecclesiastical Review.

PART IV — PATERNAL EXHORTATION

To the Bishops

On this occasion, We desire to address some fatherly words to each individual section of the Catholic Church. And first of all "we speak freely to you,"[45] Venerable Brethren in the Episcopate both of the Eastern and of the Western Church, who, as rulers of the Christian people, bear, together with Us, the burden of the day and the heat.[46]

We are aware of your diligence; We know of the apostolic zeal with which each one of you, in his own diocese, strives to advance, strengthen and spread among all the Kingdom of God. And We know also your difficulties, and the sorrows which you suffer from the unhappy falling away of so many of your children who are tricked by the wiles of error, from the lack of resources which sometimes makes impossible a greater increase of the Church under your care, and above all, from the number of priests which in many places is not commensurate with the increasing needs.

Yet have confidence in Him from whom "every best gift and every perfect gift"[47] takes its beginning; trust in Jesus Christ, to whom you appeal by earnest prayer, without whom "you can do nothing,"[48] but by whose grace you may each repeat what the Apostle of the Gentiles says: "I can do all things in Him Who strengthens me."[49] "And may God supply all your want, according to his riches in glory in Christ Jesus,"[50] to the end that you may be able to reap rich harvests, gather rich fruits from the field made productive by your toil and sweat.

To the Clergy

We make fatherly appeal likewise to the militant ranks of the clergy, both secular and regular: those who are your closest collaborators in your Curia, Venerable Brethren; those who carry out for you in semi-

[45] *II Cor.* 6:11.
[46] Cf. *Matt.* 20:12.
[47] *James* 1:17.
[48] *John* 15:5.
[49] *Phil.* 4:13.
[50] *Phil.* 4:19.

naries the tremendously important work of training and moulding the chosen band of young men called to the Lord's service; those, finally, who in crowded cities, in country districts, in distant and lonely villages, exercise the office of parish priest which today is so difficult, so strenuous and of such importance.

May they pardon Us if We recall to their notice what We trust is unnecessary—but let them be careful to show obedience and submission at all times to their Bishop, according to the words of St. Ignatius of Antioch: "Be subject to your Bishop as to Jesus Christ . . . It is necessary that whatever you do, you do only in union with your Bishop";[51] "all who belong to God and to Jesus Christ are united with the Bishop."[52]

And let them also remember that they are not only public officials, but, before all else, ministers of sacred things; so let them never think there is a fixed maximum for their labors, in the expenditure of their time and possessions, of outlay, and finally, of personal inconvenience, when it is a question of enlightening minds with the divine light, reforming by the aid of heaven and of brotherly love wills that had turned to evil, promoting and extending the reign of peace of Jesus Christ.

And more than in their effort and personal toil, let them place their confidence in divine grace, which they should daily implore with humble and earnest prayer.

To Religious Men

We send a father's greeting also to members of religious institutes who, having embraced the various states of evangelical perfection, live according to the particular laws of their institute and in obedience to their superiors.

We exhort them to strive diligently and with all their resources after whatever their founders proposed to be carried out by their special rules. We urge them particularly to be fervent in prayer, to apply themselves to works of penance, to undertake the training and formation of youth, and to assist, according to their means, all who are in any kind of need or anxiety.

We are aware, of course, that owing to the existing conditions, many of these dear sons are frequently called upon to undertake the pastoral care of the faithful, and with considerable advantage to the Christian name and Christian virtue.

These, then, We solemnly exhort—though We trust that there is no need of Our exhortation—to add this to the renowned services which

[51] Funk, *Patres apostolici*, I, 243, 245. *MPG*, V, 675.
[52] Funk, *op. cit.*, I, 267. *MPG*, V, 699.

distinguished their Orders or Religious Congregations in times past: namely, that they answer to the present-day needs of the people according to the resources granted to them, by joining with the diocesan clergy in zealous and unflinching effort.

To Missionaries

And now Our thought takes wing to those who, giving up their father's house and their beloved homeland, enduring serious hardship and overcoming difficulties, have gone to foreign countries.

At the present time, they toil in far distant fields in order that the pagan peoples may be brought up according to the truth of the Gospel and Christian virtue and in order that among all "the word of the Lord may run its course triumphantly."[53]

Great indeed is the task entrusted to them, to the execution and the extension of which, all who are reckoned Christians or boast of that name must contribute their support either by their prayers or by an offering according to their means.

No undertaking, perhaps, is so pleasing to God as this, for it is intimately linked with that duty which binds all—the spreading of God's kingdom. For these heralds of the Gospel make a complete dedication of their lives to God, so that the light of Jesus Christ may enlighten every man who comes into this world;[54] so that His divine grace may flow through and bring warmth to all souls; so that, with a view to their salvation, all may be encouraged to good, noble and Christian way of life.

These seek not what is their own, but what is Jesus Christ's,[55] and giving a generous hearing to the invitation of the Divine Redeemer, they can make their own those words of the Apostle of the Gentiles: "We are Christ's ambassadors,"[56] and "though we walk in the flesh, we do not make war according to the flesh."[57]

They regard that region to which they have come, to bring the light of the truth of the Gospel, as a second native land. They love it with a vivid charity, and though they ever cherish a warm affection for their sweet homeland, their own diocese, their own religious institute, they are yet absolutely certain that they should prefer the good of the universal Church, and give it their first and wholehearted service.

We desire, therefore, these beloved sons—and all those who, either as catechists or as donors of their generous collaboration in some

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[53] *II Thess.* 3:1.
[54] Cf. *John* 1:8.
[55] *Phil.* 2:21.
[56] *II Cor.* 5:20.
[57] *II Cor.* 10:3.

other way in those missionary regions—to know that they have a very special place in Our heart.

We desire them to know that We daily intercede with God for them and their undertakings, and that with Our authority also, and with like love, We confirm the most timely decisions made by Our predecessors of happy memory, and especially Pius XI and Pius XII, in their encyclical letters.[58]

To Religious Women

We would not wish in this letter to pass over in silence the holy virgins who, after taking their vows, devote themselves to the exclusive service of God, and by reason of the mystical bond between them are intimately united with their Divine Spouse. Whether their life is lived in the hiddenness of monastic cloister, or in dedication to the external works of the apostolate, they are able not only to care for their own salvation more easily and happily, but they can also give very great assistance to the Church, both among Christian peoples and in far off lands where the light of the Gospel has not yet shone.

How much these holy virgins accomplish! How extensive and how notable the work they do which no one else can carry out with the same mixture of virginal and maternal solicitude! And this not in one only, but in many fields of labor: in the training and education of the young; in giving catechism to boys and girls in the homes of parishes; in hospitals where they can care for the sick and direct their thoughts towards higher things; in hospices for the old whom they attend with a patient, joyous and merciful charity, and whom they can turn by a wonderful sweetness of manner to desires for eternal life; finally, in homes for foundlings and for the illegitimate, in which they play a mother's part and cherish with motherly affection those who are bereft of their parents or have been abandoned by them, and thus have neither mother nor father to nourish, fondle and hold them to their heart. These holy women undoubtedly have given service of the highest quality not only to the Catholic Church, to Christian education and to what are called the works of mercy, but also to civil society. And they are winning for themselves the imperishable crown which is one day to be theirs in heaven.

To "Catholic Action" and other Apostolic Workers

Nevertheless, as you well know, Venerable Brethren and dear children, men's needs today, in what concerns Christianity, are so

[58] Cf. Pius XI's encyclical *Rerum ecclesiae, AAS,* XVIII, 65 ff., Pius XII's letter *Evangelii praecones, AAS,* XLIII, 497 ff., and his encyclical *Fidei donum, AAS,* XLIX, 225 ff.

extensive and so varied that priests, members of religious institutes, dedicated virgins seem now inadequate to the task of providing the complete remedy. Moreover, priests, religious men and virgins who have given themselves to God cannot make contact with every class of citizen. Not all paths are open to them, for many ignore them or escape their attention, and there are even some, also, who despise them and withdraw themselves from them.

For this important reason, which was also a cause of deep sorrow, Our predecessors summoned the layfolk into the ranks of a peaceful militia called Catholic Action, with the wise intention that they should co-operate in the apostolate with the ecclesiastical hierarchy—in such a way, of course, that what the hierarchy could not do in the prevailing circumstances, these Catholic men and women would generously carry out, working alongside the bishops and in entire obedience to them. It is indeed a great consolation to Us to consider what, in the course of time, even in the mission territories of the Church, these auxiliaries of bishops and priests, of every age and class and rank, have endured with zeal and good will, and what undertakings they have promoted so that all men may be inspired and attracted to the practice of Christian virtues.

Yet the field of their labor is still very extensive. Too many still need their shining example and the effort of their apostolate. On this point it is Our intention to speak again in the future at greater length and to more purpose, for We regard the matter as of the highest moment. Meanwhile We are fostering the sure hope that those who are playing an active part in the ranks of Catholic Action or in the many other devout associations which flourish in the Church will continue with the utmost diligence to pursue this necessary work. The more extensive the needs of this present age of ours, the greater should be their efforts, care, industry and enterprise.

Let all be of the same mind, because, as they know well, united strength is more effective. Let them put aside their own personal theories whenever it is a question of the cause of the Catholic Church, for nothing is greater, nothing more important than that. And they are to do this, not only in doctrinal matters, but in what concerns ecclesiastical and Christian discipline which demands obedience from all. With closed ranks, and united always with the Catholic hierarchy and in obedience to them, let them advance to yet greater conquests. Let them spare no labor and avoid no personal hardship to secure the triumph of the Church.

To be able to do so in the proper manner, let them make it their first duty—a point on which they are surely convinced—that they give

themselves a careful formation in Christian doctrine and Christian virtue. Then only will they be able to impart to others what, by the help of divine grace, they have won for themselves. We particularly commend this to those passing out of their school days and growing towards maturity, whose eager enthusiasm is readily stirred to ideals, but in whom especially there must be prudence, control and due obedience to those in authority. To these most dear children, who are the rising hope of the Church and in whose salutary and enterprising work We have such confidence, We wish to make known Our deep gratitude and love.

To those in trouble and affliction

But at present time there seems to reach Us the sorrowing cry of those who, struggling in sickness of mind or body, are tormented with the sharpness of their pains, or are so involved in economic difficulties that they have no shelter fit for human habitation, nor can they obtain by their own toil the means of livelihood for themselves or their families. We are deeply moved as We listen to these cries. And to the sick, the weak, and the aged, We desire to impart that consolation which comes from above. Let these remember that we have here no abiding city but look for one that is to come.[59] Let them recall that by the sufferings of this life which cleanse, upraise and ennoble the mind, we can gain the eternal joy of heaven. Let them bring to mind that the Divine Redeemer Himself, to atone for and wipe away the stain of our sins, endured the Cross and on that account freely bore insults, tortures and the most cruel sufferings. Like Him, we all are called from the cross to the light, according to that counsel: "If anyone will come after Me, let him deny himself and take up his cross daily, and follow Me";[60] and he will have in heaven treasure which never fails.[61]

In addition, We desire—and We trust that this counsel of Ours will be gladly welcomed—that the sufferings of body and soul become not merely, as it were, steps by which the sufferers can climb to their eternal country, but that they also contribute very much to atonement for others' sins, to the return to the bosom of the Church of those who have unhappily fallen away, and to the much desired triumph of the Christian name.

To those in grave want

Those citizens who are less well endowed with the world's goods, and complain at their too difficult standards of life, should also know,

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[59] Cf. *Heb.* 13:14.
[60] *Luke* 9:23.
[61] Cf. *Luke* 12:33.

first, that We feel no less grief at their lot. And this, not only because We have a father's desire that in social matters, justice, which is a Christian virtue, should rightly control and rule and shape the respective relations of the classes of citizens, but in particular because We feel the deepest grief that the enemies of the Church easily abuse the unjust conditions of the proletariat so as to lure them to their own side by false promises and specious errors.

We beseech those dear children of Ours to note that the Church is not opposed to them or to their rights, but like a loving mother, She protects them, and preaches and insists on the kind of teaching and rules in social matters which, if they were put into practice as they ought to be, would wipe out all manner of injustice and introduce the way to a better and fairer distribution of goods.[62]

At the same time, friendly joint planning and co-operation between the various ranks of citizens will be fostered so that all cannot only be called, and really be, free citizens of the same society, but also, brothers of the same family. For the rest, if the advantages and conveniences which the wage earner has obtained during recent times are calmly considered, it has to be admitted that they arise from the same action which Catholic men, following the precepts and repeated urging of Our wise predecessors, skillfully and efficiently introduced into the social field.

Those, then, who claim to be defending the rights of the proletariat, already have in the Christian social teaching sure and correct norms which, if only they are put into practice under proper control, provide sufficiently for those rights. Consequently, they ought never to hand themselves over to the supporters of a doctrine condemned by the Church.

Indeed, those who lure them on by false promises, wherever they have control of the state, have no scruples in the actual attempt to deprive the souls of the citizens of those things which are the soul's highest goods—We mean the Christian Faith, Christian hope and the Christian commandments.

In addition, what men of the present age and civilization esteem above all else—true liberty, the true and proper dignity of the human person—those men either weaken or entirely suppress. And thus they endeavor to overthrow the very foundations of social and Christian culture. Those, therefore, who have a real desire to preserve the Christian name, must entirely shun, as a very grave obligation in conscience, these false tenets which Our predecessors—and especially Pius XI and Pius XII of happy memory—condemned, and which We again condemn.

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[62] Cf. Pope Pius XI's encyclical *Quadragesimo anno*, *AAS*, XXIII, 196 ff.

We are aware that not a few of Our children, because they are poor or nearly destitute, often make it a ground of complaint that the Christian social teaching has not yet been put into practice. Work in this field, then, must be done, with zeal and enterprise, not only by private citizens but particularly by those who hold public office in the state, so that Christian social doctrine which Our predecessors on several occasions clearly and wisely proposed and proclaimed, and which We Ourselves ratify, may as soon as possible—though by graded stages—be made really and thoroughly effective.[63]

To refugees and emigrants.

We feel no less anxiety for the lot of those who, from the need to seek a means of livelihood or because of the wretched conditions in their native countries or on account of religious persecution, have been forced to leave their own land. The difficulties and hardships these have to endure in consequence are numerous and considerable, for they have been brought from their father's home to distant lands, and often have to live, in crowded cities and amid the noise of factories, a life very different from that based on their ancestral customs, and sometimes, what is worse, gravely harmful and opposed to Christian virtue.

The not infrequent result of such circumstances is that many are led into grave danger and gradually stray from the sound religious practices which they had inherited. Further, since husbands are often separated from their wives and parents from their children, the bonds and relationships of home life are weakened, with damage to the family tie.

We therefore give Our fatherly support to the competent and zealous work of those priests who, out of love of Jesus Christ and in obedience to the instructions and wishes of the Apostolic See, becoming voluntary exiles, spare no pains to care for the spiritual and social good of these children and, to the best of their power, protect their interests. They do this in order that these exiles may everywhere feel the charity of the Church as more present and effective, the more they are in need of its care and assistance.

Likewise, we have observed with very great pleasure and We value the praiseworthy efforts made by various nations with regard to this important matter, as also the plans and undertakings recently set in motion by the same nations so that this problem, which, indeed, is a serious one, may be brought as soon as possible to the desired solution.

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[63] Cf. Address of Pope Pius XII to the members of the Italian trade unions, March 11, 1945.

It is Our confident hope that all these measures will contribute not only to the opening up of a wider and easier entrance to emigrants, but also to the happy restoration of the association of parents and children within the home. When this has been settled in due and proper order, it will surely be possible to protect effectively the good of these immigrants and all that concerns religion, sound morals and economic stability, and at the same time benefit the countries which welcome them.

To the Persecuted Church

While We exhort all Our children in Christ to avoid the deadly errors which can overthrow not only religion, but also human society, there come before Our mind the many venerable brethren in the episcopate and the beloved priests and faithful who have either been driven into exile or are held under restraint or in prisons, simply because they have refused to abandon the office of Bishop or priest committed to them, and cut themselves off from the Catholic Faith.

We wish to give offense to none. Nay, We desire freely to pardon all and to beg this of God. But Our conception of Our holy office demands that We do all We can to protect the rights of Our brethren and children; that We persist in Our asking that the freedom of law, which is due to all, and also to the Church of God, be granted, as it ought, to everyone.

Those who support truth, justice and the advantage of each individual and each state do not refuse liberty, do not put it in bonds, do not suppress it. They have no need of that way of acting. For this reason, a just state of prosperity among the members of a state can never be arrived at by violence, or by the crushing of their minds and hearts.

And We think the following principle, above all, must be maintained as certain. Namely, if the rights of God and religion have been ignored or trampled upon, the very foundations of human society, sooner or later, collapse into ruin. This is in accordance with the wise comment of Our predecessor of immortal memory, Leo XIII, who said: "It follows that . . . if the supreme and eternal order of God, who commands or restrains, is repudiated, the force of the laws is shattered and all authority is weakened."[64] The following remark of Cicero agrees with that opinion: "Do you, the Priests, . . . show greater care in protecting the city with religion than with walls?"[65]

Pondering on these circumstances, We embrace in deep sorrow each one of those whose practice of religion is impeded and restricted within

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[64] In the letter *Exeunte iam anno*, in *Acta Leonis*, VIII, 398.
[65] *De natura deorum*, III, 40.

narrow limits, and who frequently are "suffering persecution for justice' sake"[66] and for the kingdom of God.

We share in their sufferings, their difficulties and anguish of mind, and We pray suppliantly to God in heaven that for them the first light of better days may at long last shine forth.

This, in addition, is Our earnest desire: that in union with Us, all Our children throughout the world will do likewise, so that a great chorus of entreaty and prayer from every nation may rise towards the most merciful God, and win a plenteous showering of graces on these unfortunate members of the Mystical Body of Jesus Christ.

Concluding Exhortation

From Our beloved children We are asking not for prayers alone, but also for a renewal of Christian life which, more than the prayer of entreaty, can gain God's mercy for ourselves and our brethren.

We may again repeat the uplifting and beautiful words of the Apostle of the Gentiles: "All that rings true, all that commands reverence, all that makes for right, all that is pure, all that is lovely, all that is gracious in the telling; virtue and merit, wherever virtue and merit are found—let this be the argument of your thoughts."[67] "Arm yourselves with the Lord Jesus Christ."[68] That means: "You are God's chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness and patience; . . . and to crown all this, charity; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling as members of a single body, reign in your hearts."[69]

If anyone, therefore, to his misfortune, has wandered far from the Divine Redeemer because of sins committed, let him return—We entreat him—to the One who is "the Way, the Truth, and the Life."[70]

If anyone, in matters of religion, is lukewarm, weak, remiss and negligent, let him rouse his faith, and by the grace of God, nourish, rekindle and strengthen his virtue. Finally, if anyone, by the gift of God, "is just, let him increase in justice; and he that is holy, let him become more holy."[71]

And since there are many in these days who need the counsel, the enlightening example and the assistance of us all, since they are in a state of misfortune and unhappiness, do you, every one, according to your ability and resources, take part in those "works of mercy" which are most pleasing to God.

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[66] *Matt.* 5:10.
[67] *Phil.* 4:8.
[68] *Rom.* 13:14.
[69] *Col.* 3:12-15.
[70] *John* 14:6.
[71] *Apoc.* 12:11.

If each one strives to persevere in all these, that sign will shine out with renewed brilliance in the Church which is recorded so wonderfully about the Christians in the Epistle to Diognetus: "They are in the flesh, but live not according to the flesh. They dwell on earth, but their proper city is in heaven. They observe the established laws, but they surpass the laws by their manner of life. . . . they have no knowledge, and are blamed; they are put to death, and give life. They are beggars, and enrich many; they are in need of all things, and all things are theirs in abundance. They are disgraced, and in their shame they are glorified. Their reputation is torn to shreds, and witness is forthcoming of their goodness. They are rebuked, and they bless. They are treated with contempt, and they render reverence. When they do good, they are punished as evil men. When they are punished, they rejoice as if they are being given the gift of life . . . To sum up in a word, the Christians are in the world what the soul is in the body."[72]

Among these lofty statements, many can be asserted with special reference of those who belong to "the Church of Silence," and for whom we are all particularly bound to make entreaty to God, as We recently recommended with earnestness to all the faithful when We spoke to them in the Basilica of St. Peter on Pentecost Sunday and on the feast of the Most Sacred Heart of Jesus.

We desire this renovation of Christian life, this virtue and holiness, from you all, and We unceasingly implore this from God in Our prayers, and not only from those who remain steadfastly in the unity of the Church, but from those also who, out of love for the truth and from good will, are endeavoring to obtain it.

May the apostolic blessing which We impart with a heart full of a father's love for each one of you, venerable brethren and dear children, be the occasion and token of heavenly graces.

From St. Peter's, Rome, June 29, Feast of the holy apostles Saints Peter and Paul, in the year 1959, the first of Our Pontificate.

JOHN XXIII, Pope.

[72] Funk, *Patres apostolici,* I, 399 ff., *MPG,* II, 1174 f.

Book Reviews

THE CHURCH IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. English Translation by Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. Pp. 419. $6.50.

The original French edition of *La Théologie de l'Église suivant saint Paul* appeared in 1942. The present volume is a translation of the 1948 second edition.

The author, Msgr. Lucien Cerfaux, is a very distinguished Catholic scholar. He is a Professor at the University of Louvain, and a Consultor of the Pontifical Commission for Biblical Studies in Rome. *The Church in the Theology of St. Paul* gives us ample evidence of his familiarity with and his control of the contemporary literature of biblical scholarship. His bibliography is most impressive, and, through the pages of this book, he makes ample use of all his chosen sources. And, in his list of sources as well as in his citations, he makes no distinction between writings of Catholic and non-Catholic provenance.

The main theme of the book is the change or progress in the meaning of the word "Church" in the writings of St. Paul over the course of his literary career. On this theme Monsignor Cerfaux's ideas are interesting in the extreme, but not always and thoroughly convincing.

The book definitely does not offer anything like a complete or adequate instruction on the overall concept of the Church in the epistles of St. Paul. There are elements of St. Paul's teaching, notably those on the necessity of the Church for the attainment of eternal salvation, and the essential visibility of the Church militant of the New Testament, which are not touched upon at all completely in Monsignor Cerfaux's book. Hence this book might prove to be seriously misleading to any man unfortunate enough to imagine that the content of this book explains all that the Apostle of the Gentiles taught about the Church in his epistles. What St. Paul taught about the congregation of the faithful is far more than what is set down in this book.

Indeed, there are places in which translation in which the reader would be led to imagine that men are called to be sharers in the life of Christ *rather* than to become what the translators call "sons of the organization of the Church."

Monsignor Cerfaux is discussing *Col.* 3:15. which reads: "And let the peace of Christ rejoice in your hearts, wherein also you are called in one body. And be ye thankful."

With reference to this passage we read: "The last text can be understood broadly in this way: the gentiles are called to the life of Christ in the Church. Nevertheless, the goal of the call is not to become sons of the organization of the Church, but to become sharers in the life of Christ which is found in the Christian community . . . We are called in the body of the Church. It is the unity of the life of Christ which he has in mind, and not an organized society" (pp. 182 f.).

Most of the fault of this passage is to be attributed to the translation, although it must be confessed that the original French is somewhat misleading. The translation throughout is quite clumsy, but never more so than in this particular place.

Throughout the book there is what would seem to be a certain lack of due reverence for the inspired words of the epistles. Thus, on p. 80 we read: "As far as the controversies are concerned, Galatians is more polemical in character, while in Romans the worst of the crisis is over and Paul is more detached, and better able to express what are his real convictions." Are we supposed to imagine that the teaching set down in the Epistle to the Galatians does not express the "real convictions" of the Apostle of the Gentiles?

Again, on p. 81, we read: "Admittedly, he [St. Paul] did introduce some cruelly anti-Jewish features into Christian thought, but at the same time it is he who is responsible for maintaining unity between the church of Jerusalem and the churches of the gentiles." It is unfortunate to find a Catholic book declaring that there are any "cruelly anti-Jewish features" in the divine teaching of the Catholic Church. This is merely the restatement, by an author who should have been better informed, of a vicious calumny long urged against the Church by its most bitter enemies.

The Church in the Theology of St. Paul will undoubtedly have some value for the specialist who is interested in modern views about the Pauline epistles and in certain problems of linguistics. It is, however, something less than a complete success as a work of Catholic positive theology.

JOSEPH CLIFFORD FENTON

PSYCHOLOGY, MORALITY AND EDUCATION. Edited by the Very Reverend Canon Fernand Van Steenberghen. Springfield, Illinois: Templegate, 1958. Pp. 128. $3.75.

Reading this book will not make one a psychologist, nor will it give one's pastoral work the psychological slant in vogue with some Protes-

tants. It will, however, give a good example of the insights that can be expected from psychology when dealing with questions which occur constantly in pastoral work.

This book is a collection of six papers that were given at a conference of Belgian priests in the diocese of Liege on the theme, "the bearing of contemporary psychology on pastoral work." The title of the French work, *Psychologie et Pastorale,* expresses much more clearly the content of this book than does the English title. Only one of the papers is actually on education. Of the other studies, only two deal with themes which are actually in the area of morality as it is ordinarily considered.

The paper, "Psychology for Priests," by Joseph Nuttin provides a general introduction to this volume. This is followed by two general studies, one on freedom and another on responsibility and the sense of sin. The book is rounded out by three specific studies, one on education, one on psychology and vocation, and one on psychology and prayer.

The essay on free activity is one of the best. Here the author gives some welcome clarity to the often heard threat that psychology will continue to push free will into the corner until it has no room left to stand. Widart points out that there are degrees of free activity. And in reality, psychology when rightly understood offers an increasing area to the exercise of freedom.

At least one of the authors seems too harsh toward traditional scholastic psychology. J. Nuttin seems to have swept it away and replaced it with its cousin, experimental psychology, apparently without any consideration that they might treat of reality on different levels.

This book offers well-written essays on experimental psychology and its relation to the priestly ministry without overwhelming the reader with scientific jargon. It does not provide case studies; it does not cover the many possible points of contact between psychology and religion. It provides a rich source of suggestions of the help that can be given by priests who have acquired a deep and wide knowledge of psychology.

J. Justin McCormick, C.S.P.

The Young Ones. By Bishop James E. Walsh of Maryknoll. New York: Farrar, Straus and Cudahy, 1958. Pp. 213. $3.50.

This is a leisurely book. Written during a period of enforced leisure by old China hand Bishop James E. Walsh of Maryknoll, still detained in Shanghai, it will probably be of greatest interest to those willing to

approach it in leisurely fashion. It contains no profound or deathless prose; the incidents narrated do not have any great punch or impact. The fourteen vignettes presented in the book require examination as a delicate Chinese print, hanging on a wall in a doctor's office, that might otherwise have been passed over without great loss, would probably be studied by someone during a period of enforced delay.

It is an affectionate and understanding look into the little world of God of Heaven people in China, in particular "The Young Ones" as the title suggests, done with insight by an American priest who has lived among them for forty years, has learned their language and customs and ways, and treats of them with evident love. Simple joys and great hardships are revealed, the sights and the sounds, good times remembered, things said and—by contrast—things left unsaid. The underlying theme is the daily encounter with hard reality, life recorded in the simple annals of the poor.

In gentle water colors the author sketches little children wearing padded winter coats against the cold, amusement found in childhood games and inexpensive pleasures, the little lame girl at the treasure hunt in a Mission compound garden, pedicabs and overcrowded busses, the pagan street-vendor drawn into the celebration of Christmas, a perhaps too nonchalant grandfather minding his young grandson. Great love of parents for their children, in turn the youngsters' filial piety, set against a background of toilworn struggle for survival, reveals sudden glimpses of deeper truths; the little girl who loses her chance to take music lessons, the young boys studying English who surprise their teacher with an extravagant spiritual bouquet, the mischievous altar boy harboring the seed of vocation of future priesthood. Resignation, sense of humor, lack of sophistication, stoic acceptance of grinding poverty, an awakening of spiritual life—all are here in graceful portrait. A half-dozen line drawings by Al Schreiner accompany the work.

Reading this book is like looking through the photo album of an old China hand, who points out the snapshots with affection, speaks of youngsters he knew so well, wonders how they are doing now and about the future, remembers other times and other places—in that less complicated era before the awful word and phenomenon called Communism had come to change things so radically. The note of pathos is added with the realization that the spiritual goals for which so many missionaries labored long, hard and well might possibly be erased in the hearts of even "The Young Ones," unless the climate of Christianity be felt again in that land.

CYRIL V. LEACH

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE THIRTEENTH ANNUAL MEETING. Yonkers, N. Y.: St. Joseph's Seminary, 1959. Pp. xxxi + 231. $3.50.

During the thirteen years of its existence, the Catholic Theological Society of America has made substantial contributions toward the progress of the science of Sacred Theology, not only in the United States and Canada, but also throughout the entire Catholic world. Besides the annual general meeting, five or six regional meetings are now held every year in different parts of America, and are well attended. The range of topics discussed at these meetings is very wide and judicious. It can be unhesitatingly stated that every main topic of current interest, both in speculative and in practical theology, has been treated, in at least one paper, in the course of the past thirteen years. The proceedings of the thirteenth annual meeting, held at St. Paul, Minnesota, in June 1958, in a good-sized volume, are now available.

The volume contains the address of welcome delivered to the members of the Society by the Most. Rev. William O. Brady, S.T.D., Archbishop of St. Paul, the episcopal host to the assembled theologians at the 1958 meeting, seven papers on theological subjects, a panel discussion and the address of the retiring president, Rev. John Sweeney, S.J. As would be expected from one who spent many years in the chair of theology as well as many years in the episcopal office, the Archbishop in his address manifests both a penetrating knowledge of theology and a practical understanding of the needs of the Church at the present day. The primary plea of His Excellency is for "a synthesis between our theological thinking and our dust-shoe area of practical action." As an example of the topics to which theologians may fruitfully direct their attention, he selects the question of State and Church relationships. He adds, however, "Likely in this we shall have no theological or civil peace till the Holy Father himself will speak in the language of the twentieth century." The thoughts of the practical, modern bishop are synthesized in his appeal to theologians for "explanatory studies, but translated into the language which makes profound thoughts simple."

The first paper, by Fr. Reginald Masterson, O.P., is entitled "The Sacramental Grace of Penance." He upholds the opinion that the special mode of the grace conferred by Penance is *satisfaction* for sin. This *gratia satisfactoria,* he believes, not only remits the sins confessed, but also modifies all future good acts of the penitent (as long as he retains the state of grace), empowering these acts to satisfy for temporal punishment and to weaken the dispositions toward sin remaining from previous transgressions. Father Masterson summarizes his view as follows:

Since each of the sacraments is intended to apply to the recipient not only the essential nature of the grace of Christ but certain special effects of the Passion of Christ, the modality proper to this sacrament (Penance) gives the penitent a *gratia satisfactoria* making him a more perfect sharer in the satisfactory power of Christ's Passion. Thus he is enabled through his acts of penance, both for his own sins and vicariously for the sins of others, to have a greater satisfactory efficacy by reason of his share in the satisfactory power of Christ's grace. Nor is this modality limited to the formal element of sin, the guilt of sin with its consequent eternal punishment. It likewise gives him greater power as regards the material element of sin, the temporal punishment and the inordinate dispositions which remain after the formal element has been removed.

A crucial problem in modern American life is discussed by the Rt. Rev. Msgr. F. J. Gilligan under the title "Moral Aspects of Segregation in Education." His conclusion is that segregation in schools as a permanent and long-time policy is immoral. He writes:

In the making of the decision, in addition to feelings, there are two other factors which must be weighed and evaluated. They touch the public welfare. One is that Negroes cannot be kept in a permanent quarantine. They are citizens of the land. Increasingly, they work with white persons, they serve on public boards, they hold public office. These contacts will, and must, increase. One function of a school, surely, is to train both races for additional co-operation. Separation in a school does not provide effective training. Rather it is our opinion that it tends to perpetuate existing forms of segregation. The other factor is the international situation. The United States stands as the strongest opponent against Communism. In India, in Africa and some parts of the Orient, the non-Caucasian races are closely watching the United States. They judge us by our actions. The United States must endeavor to influence them. They must be won to our side. Yet, the condition for securing greater international co-operation is the genuine and evident practice of brotherhood between two races at home.

(On p. 59, Msgr. Gilligan states that even before the decision of the Supreme Court, bishops and priests in the South had effected some *segregation.* Evidently he means *integration.*)

Writing under the title "The Concept of Biblical Inspiration," Fr. David Stanley, S.J., discusses some of the problems that are absorbing the attention of modern biblical scholars. He gives a very good summary of the opinions on the nature of inspiration proposed in recent years by prominent Catholic scholars.

However, the discussion that followed the reading of the paper, recorded at length in the *Bulletin,* showed that the theologians who were present admitted that they found the ideas proposed by the speaker very complex. The chief difficulty centered about the view, upheld by Father Stanley, that inspiration (in the sense verified in the books of the Bible) did not cease with the death of the last apostle, although

the deposit of public revelation was then closed. The Church, he believes, can recognize as inspired a book, written after apostolic times, as long as all that it contains is found in the deposit of faith.

Beyond doubt, the main objection to such a view is the fact that the Council of Trent anathematized (which, in the language of the Council, means that it declared as opposed to divine revelation) anyone who refuses to admit as sacred and canonical all the books which are contained in the Vulgate (*Dens.* 784). From this it seems to follow that it must be contained in divine revelations (terminated with the death of the last apostle) that each of these books is inspired. If that be the case, all the inspired books must have been written before the close of apostolic times.

Another passage which is at least ambiguous in Father Stanley's paper is contained in "Area of Further Theological Investigation," where he says: "It is now realized that there is such a thing as meta-history, which does not suffer the yardstick of secular history to be applied to it. We admit more readily that there is religious interpretation (and necessarily so) in the sacred history of Jesus' life and death, and that it is insufficient to treat the resurrection like any other historical fact." This statement might be taken to mean that Our Lord did not really rise from the dead.

It is to be hoped that the coming Council will make some definite decisions on the nature of inspiration and the historicity of the Scriptures, because it is becoming more and more difficult to reconcile the traditional teachings of theology with some of the recent views of biblical scholars. Certainly, whatever decisions may be made by this great assembly of the Church's magisterium will be accepted by both scripture scholars and theologians.

Fr. E. Hogan, S.S., writes on "The Evolution of the Traditional Seminary Course in Apologetics." He begins with a brief history of apologetics, and proposes as the purpose of this branch "to demonstrate the credibility and the credentity of that dogma which holds that the magisterium of the Catholic Church is the proximate norm of faith." He distinguishes between scientific apologetics and practical apologetics. The former is a rationalistic science based on data which are at least subjectively natural and intended to lead to rational certitude. The latter is aimed at leading to conversion. He discusses the question whether the seminary course in apologetics should be confined to the strict science, or should contain other elements, such as the study of the practical approaches to the non-Catholic mind or a theological analysis of the Church based on revelation *qua tale*. His own view is that the primary objective of apologetics in the seminary is to make the clerical

student a thorough and scientific theologian, but as secondary objectives can be placed the development of the apostolic spirit in the student and instruction in the practical technique of explaining the faith to both Catholics and non-Catholics.

Brother C. Luke Salm, F.S.C., contributes an enlightening paper on "A Course in the Positive Theology of the Incarnation." Having established the important place that should be accorded to positive theology in the theological course and the fact that it embraces a wider scope than biblical theology, he proposes as the best statement of the function of positive theology the words of Franzelin:

> to provide an understanding and a demonstration of *what* truths, whether theoretical or practical, are contained in the word of God, and *in what way* they are so contained, insofar as this word of God is preserved in Scripture and in Tradition and is proposed by the Church. The science of the *what* and the *how* of the content of the word of God is that *dogmatic (and moral) theology* which is called *positive*.

Brother Luke then summarizes a series of thirty lectures on the Incarnation, intended to supply a course for one semester, embracing the requisite elements of positive theology, both from Sacred Scripture and from Tradition.

Fr. John J. Lynch, S.J., discusses a modern and practical problem in his paper "Moral Aspects of Pharmaceutical Fertility Control." After describing several methods of contraception by the use of drugs, he devotes his attention particularly to those new drugs, such as enovid and norlutin, which suspend a woman's ovulation as long as she continues to take the drug. As all will agree, the use of such drugs, when the only immediate purpose is to produce temporary sterility, is sinful. On the other hand, these drugs can also produce certain lawful effects, such as the rectification of the menstrual cycle, the cure of dysmenorrhea, etc., and when they are used for such a purpose, the resultant sterility can be permitted on the principle of the double effect. In such a case the cure of a disorder would be just as immediate an effect of the drug as the temporary sterility. The most difficult case occurs when the desired end is a successful conception through "ovulation rebound" for a woman who is apparently sterile. For, it seems that conception can be aided if a woman is kept from ovulating for several months and then allowed to function normally. Can this be justified on the principle of the double effect, or is it an example of a bad means to a good end? The assembled theologians gave different opinions. (Personally, I believe that this is lawful. For, it seems that it is the inhibiting of ovulation that produces the desirable effect, and that the temporary sterility is only a by-product, not the means to the beneficial effect.)

Fr. Francis Costa, S.S.S., writes on "The Nature and Effects of Spiritual Communion." His theme is that a spiritual communion in the strict sense—a desire to receive Holy Communion elicited by a baptized person in the state of grace when he cannot receive the Blessed Eucharist actually—produces grace in some sense *ex opere operato*. In the discussion that followed, Father Costa stated that a person can make only one spiritual communion a day, if we understand spiritual communion in the strict sense.

A panel discussion on "The Role of Prudence in the Right to Censor in Literature and Art" was conducted by Fr. Owen Bennett, O.F.M. Conv., and Fr. John Connery, S.J. The former suggested that it is better not to use the term "censorship" to describe the activity of the Church in regard to motion pictures, literature, etc. He then answers the objections that are sometimes brought against the Legion of Decency. Fr. Connery discusses the prudential way in which censorship should be exercised—first on the personal or parental level, so that higher agents are not called on unless the lower are ineffective. He makes a very good point when he says:

> Where an agency is unsupported, the evil that may result may far outweigh any immediate good that action may achieve. This problem must be faced particularly by religious agencies. The damage done to the Church and her cause may far outweigh any good that might be achieved in preventing a particular movie from being circulated in a community that wants it, or is at least indifferent to it. The private agency, then, especially if it represents a religious group, will have a more delicate task to perform.

In his presidential address, Fr. J. Sweeney, S.J., proposes two fields of thought that can suitably absorb the attention of the modern theologian—the relation between Tradition and Sacred Scripture, particularly in view of the notion, proposed by some modern Catholic scholars, that the Bible contains the entire message of God to mankind, and the mode of elevation and fall of our first parents, particularly in view of modern scientific findings regarding primitive man. On this latter point he says:

> That there was a fall, that it was a disaster for all men, is part of our faith. But, into what did man fall? He fell into a state in which human nature was despoiled of all that made its supernatural balance and perfection, into a condition in which nature was much enfeebled in comparison with what it had been made by its supernatural elevation. But was the fall also a *relapse?* A relapse, after a short period of elevation by grace, into the laws proper to the world of nature? In the evolutionary perspective Adam's body, before and after the fall, would have been very close to its animal ancestry.

An announcement in this volume informs us that the entire set of thirteen volumes of the proceedings of the meetings of the Theological Society since its inception can be purchased for $40. Surely, no theological library can be complete without these volumes.

FRANCIS J. CONNELL, C.SS.R.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for October 1909, by Fr. M. Martin, S.J., is a continuation of his excellent series on the Roman Congregations as organized by the new rulings of Pope Pius X. This present article discusses the Congregation of Sacred Rites, the Ceremonial Congregation, the Congregation for Extraordinary Ecclesiastical Affairs, and the Congregation of Studies. . . . A writer signing himself "An English Benedictine" describes the make-up of the Collects of the Roman Office and the various cadences used in chanting them. . . . Fr. D. Dever of St. Charles Seminary, Overbrook, summarizes a recent work on Theosophy by Fr. G. Busnelli, S.J., which had received high commendation from the Sovereign Pontiff. . . . Fr. A. Brucker, S.J., explains the invocations of the recently approved Litany of St. Joseph. . . . A lengthy article from the pen of T. A. Walsh, of Bruges, Belgium, is entitled "The Lesson of Race Suicide in France." The writer compares the birth-rate of France with statistics from other countries of the European continent and finds that in France the population has become stationary. "What is especially sad and of sinister significance," he says, "those entrusted with the responsibilities of government give no thought to a problem which should engage their closest and most serious concerns, not merely the prosperity, but the very existence of the nation.". . . Four more chapters of the clerical novel, *The Blindness of the Reverend Doctor Gray,* from the gifted pen of Canon Sheehan, appear in this issue. . . . In the Analecta we find described an interesting dispensation from the Congregation of the Council, allowing a priest who had lost his right arm to celebrate Mass privately with the assistance of another priest or a deacon. . . . In the Studies and Conferences it is stated that a person who had refused to receive Extreme Unction when in danger of death (but had received Penance and the Holy Eucharist) should not be denied Christian burial, as long as he did not refuse Extreme Unction out of contempt, since there is no divine or ecclesiastical law commanding the reception of Extreme Unction. . . . It is also asserted that absolution from an ecclesiastical censure may be conferred by telephone.

F. J. C.

Books Received

MODERN GLOOM AND CHRISTIAN HOPE. By Hilda Graef. Chicago: Henry Regnery Company, 1959. Pp. viii + 143. $3.50.

PRUDENCE. By Josef Pieper. Translated from the German by Richard and Clara Winston. New York: Pantheon Books, 1959. Pp. 96. $2.75.

HINDUISM. By Solange Lemaître. Translated from the French by John Francis Brown. New York: Hawthorn Books, 1959. Pp. 127. $2.95. This book is volume 144 of the *Twentieth Century Encyclopedia of Catholicism.*

IS THEOLOGY A SCIENCE? By M. D. Chenu, O.P. Translated from the French by A. H. N. Green-Armytage. New York: Hawthorn Books, 1959. Pp. 127. $2.95. This book is volume 2 of the *Twentieth Century Encyclopedia of Catholicism.*

MARIA ET ECCLESIA. ACTA CONGRESSUS MARIOLOGICI-MARIANI IN CIVITATE LOURDES ANNO 1958 CELEBRATI. Vol. VI. MARIA MATER ECCLESIAE EIUSQUE INFLUXUS IN CORPUS CHRISTI MYSTICUM QUOD EST ECCLESIA. Rome: Academia Mariana Internationalis, 1959. Pp. ix + 544.

A LIGHT TO THE GENTILES. THE LIFE-STORY OF THE VENERABLE FRANCIS LIBERMANN. By Adrian L. van Kaam, C.S.Sp. Pittsburgh, Pa.: Duquesne University, 1959. Pp. xi + 312. Paper binding, $4.00. Cloth Binding, $4.75. This book is volume 2 of the Duquesne Studies, Spiritan Series.

BASIC SPIRITUAL MEANS. By Philip E. Dion, C.M. New York: Joseph F. Wagner, Inc., 1959. Pp. 255. Price not given.

LA TEORIA LINGUISTICA DI BENEDETTO CROCE. By Santino Cavaciuti. Milan: Marzorati, Editore, 1959. Pp. 192. Price not given.

L'EMPÊCHEMENT DE "PARENTÉ" EN DROIT COUTUMIER AFRICAIN. By Jan Van Driessche, S.J. Malines, Belgium, and Paris: Desclee De Brouwer, 1959. Pp. 311. 1960 French francs. 180 Belgian francs.